

THE SCHOOL AND COLLEGE EDITION.

# ACTS OF THE APOSTLES

(REVISED VERSION)

WITH

## Introduction and Notes

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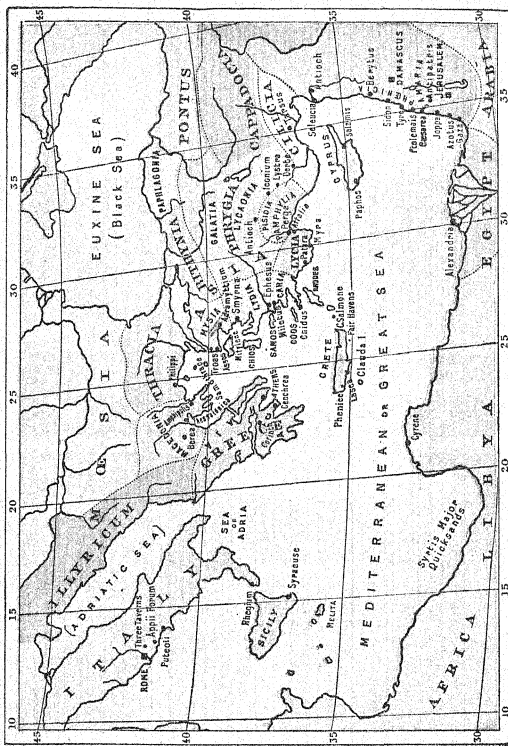
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## PREFACE.

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THIS Edition of the Acts of the Apostles is primarily intended for the use of Students preparing for the Local Examinations of the Universities of Oxford and Cambridge and similar Examinations. It will, however, be found of service to University and Theological Students.

It is compiled mainly from notes drawn up by the Editor for his own pupils, embracing an experience of more than twenty years.

The Introduction treats fully of the several subjects with which the Student should be acquainted. These are set forth in the Table of Contents.

The Biographical and Geographical Notes, with the complete series of Maps, will be found to give the Student all necessary information, thus dispensing with the need for Atlas, Biblical Dictionary, and other aids.

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The Editor has also prepared a series of Examination papers on the Acts of the Apostles for use with the present Edition. The series consists of seventy-two papers, viz., sixteen General papers, and fifty-six (Junior and Senior) on the separate chapters. These will be found useful, not only for revision of work, but as a guide to the preparation of classes. The papers are on separate sheets, and can be obtained in packets from the publishers.

F. M.

*Milham.*

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# THE ACTS OF THE APOSTLES.

## TITLE.

By the author it is termed a *Treatise* (Gk. λόγος, logos).

"The former *treatise* I made, O Theophilus" (i. 1).

It is first called "Acts" in the Codex Sinaiticus.

Possibly this was the original appellation, but as other treatises were published under such titles as "*Acts of Peter and Paul*," "*Acts of Timothy*," etc., it became necessary to further define the original treatise of "Acts," and thus we find in various MSS. such titles as "*Acts of the Apostles*," "*Acts of the Holy Apostles*," "*Acting of the Apostles*," etc.

The work is now universally known as "*The Acts of the Apostles*."

But such title is misleading, for the work cannot in any sense be regarded as a record of the *doings* of the *Apostles*, inasmuch as it contains no detailed account of the work of any of the Apostles except St. Peter and St. Paul. In fact it is but the record of *some* acts of *certain* Apostles, and of *some* who were not *Apostles*, for the author in carrying out his design finds it necessary to notice the preaching of St. Stephen and St. Philip, the Evangelists.

## APOSTLES MENTIONED IN THE BOOK AS PERFORMING DISTINCT ACTS.

### 1. Peter.

- (1) At the election of Matthias to fill the place of Judas Iscariot (i. 15).
- (2) On the day of Pentecost (ii. 14).
- (3) As healing the lame man at the Beautiful Gate of the Temple (iii. 1).
- (4) In the subsequent proceedings before the Sanhedrim (iv. 8).
- (5) At the deaths of Ananias and Sapphira (v. 1).
- (6) The sick are healed by his shadow as he passes by (v. 15).
- (7) Speaks in defence of the Apostles before the Sanhedrim (v. 29).
- (8) After the preaching of Philip, the Evangelist, at Samaria, he goes down with John to that city, and confirms the disciples there. Rebukes Simon Magus (viii. 14).
- (9) Heals Æneas at Lydda (ix. 33).
- (10) Raises Dorcas to life at Joppa (ix. 40).
- (11) Is sent for by Cornelius, whom he baptizes and receives into the Church (x.).
- (12) Is put in prison by Herod Agrippa I., and is miraculously released by an angel (xii. 3).
- (13) Takes part in the first Christian Council at Jerusalem (xv. 7).

1\*\*RV

2. **John** is mentioned on three occasions, but rather as the companion of Peter, than as the doer of any special act himself.

(1) At the healing of the lame man at the Beautiful Gate of the Temple (iii. 1).

(2) In the subsequent proceedings before the Sanhedrim (iv. 8).

(3) After the preaching of Philip, the Evangelist, at Samaria, he goes down with Peter to that city, and confirms the disciples there (viii. 14).

3. **James**, the son of Zebedee, brother of John. The only notice of him is that he was executed by Herod Agrippa I. "*And he (Herod) killed James the brother of John with the sword*" (xii. 2).

4. **James**, the son of Alphæus. The President of the first Christian Council at Jerusalem (xv.), and first Bishop of Jerusalem is *James*, who may have been either,

(a) *The Brother of our Lord; or*

(b) *The Son of Alphæus.*

Most probably the Brother of our Lord, for Paul styles the James, whom he saw on his visit to Jerusalem, as "*the Lord's Brother*" (Gal. i. 19). He also alludes to the same James as "*a pillar of the Church*" (Gal. ii. 9).

### Other Apostles Mentioned in the Book who are not of the Twelve.

#### 1. Barnabas.

(1) As selling a piece of land, and giving the price to the common fund (iv. 36, 37).

(2) As receiving Paul on his coming to Jerusalem after his conversion (ix. 27).

(3) As being sent to Antioch by the Church at Jerusalem (xi. 22).

(4) As going to Tarsus to seek Paul (xi. 25).

(5) As along with Paul taking relief from the disciples at Antioch to the brethren in Judæa, during the famine (xi. 30).

(6) As accompanying Paul on his first missionary journey (xiii., xiv.).

(7) As going with Paul from Antioch to Jerusalem to obtain the decision of the Apostles and Elders on the subject of the circumcision of the Gentiles (xv. 2).

(8) As contending with Paul previous to the second missionary journey on the subject of taking John Mark. Barnabas separated from Paul, and with John Mark visited Cyprus, whilst Paul, taking Silas with him, visited the Churches of Asia Minor (xv. 39, 40).

2. **Paul.** From the twelfth chapter the Acts is practically an account of the Missionary Work of Paul, the Apostle to the Gentiles.

## Apostles: Lists of.

Matthew.	Mark.	Luke.	Acts of the Apostles.
Simon.	Simon.	Simon.	Peter.
Andrew.	James.	Andrew.	James.
James.	John.	James.	John.
John.	Andrew.	John.	Andrew.
Philip.	Philip.	Philip.	Philip.
Bartholomew	Bartholomew.	Bartholomew.	Thomas.
Thomas.	Matthew.	Matthew.	Bartholomew.
Matthew, the publican.	Thomas.	Thomas.	Matthew.
James, the son of	James, the son of	James, the son of	James, the son of
Alphaeus.	Alphaeus.	Alphaeus.	Alphaeus.
Lebbaeus, whose sur-	Thaddeus.	Simon, called Zelotes.	Simon Zelotes.
name is Thaddæus.			
Simon, the Canaanite.	Simon, the Canaanite.	Judas, the brother of	Judas, the brother of
		James.	James.
Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	

Simon the Canaanite. The word "Canaanite" does not signify a descendant of Canaan nor a native of Cana, but is derived from the Syriac word Kannean, by which the Jewish sect or faction of "the Zealots" was designated.

Zelotes = a zealot, is the Greek equivalent of the Syriac "Kannean." The Zealots were conspicuous for their fierce advocacy of the Mosaic ritual.

The epithet Canaanite or Zealot is applied to Simon to distinguish him from Simon Peter.

## THE MISSION OF THE APOSTLES.

## I. Witnesses for Jesus, i.e.

(a) To testify to the facts of His life.

1. "This Jesus did God raise up, whereof we all are witnesses" (ii. 32).
2. "And we are witnesses of these things" (v. 32).
3. "And we are witnesses of all things which he did" (x. 39).
4. "Who are now his witnesses unto the people" (xiii. 31).
5. "Thou shalt be a witness for him unto all men of what thou hast seen and heard" (xxii. 15).
6. "A witness both of the things wherein thou hast seen me" (xxvi. 16).

(b) To the Resurrection.

1. "Matthias was ordained to be "a witness with us of his resurrection" (i. 22).
2. "And killed the Prince of life; whom God raised from the dead" (iii. 15).
3. "And with great power gave the apostles their witness of the resurrection of the Lord Jesus" (iv. 33).

## II. Preaching the Resurrection.

1. The Sadducees were grieved that "they preached through Jesus the resurrection from the dead" (iv. 2).
2. "And proclaimed in Jesus the resurrection of the dead" (xvii. 18).
3. "Touching the hope and resurrection of the dead I am called in question" (xxiii. 6).
4. "That he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles" (xxvi. 23).

## III. In their Preaching.

- (a) They obeyed the command—"Go ye therefore, and make disciples of all the nations, baptizing them" (St. Matt. (xxviii. 19).
- (b) Also they declared the promise—"He that believeth and is baptized shall be saved" (St. Mark xvi. 16).
- (c) The gift of the Holy Ghost was the great proof that they acted under Divine authority.
  1. "Be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost" (ii. 38).
  2. "When they believed Philip preaching good tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptized" (viii. 12).
  3. "Simon also himself believed; and being baptized" (viii. 13).
  4. "When the converts at Samaria had been baptized Peter and John laid their hands on them, and they received the Holy Ghost" (viii. 17).
  5. "Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost?" (x. 47).
  6. Paul and Silas bade the Philippian goaler "Believe on the Lord Jesus" and he was baptized (xvi. 31-33).
  7. "Many of the Corinthians hearing believed, and were baptized" (xviii. 8).

## IV. They proclaimed the universality of the Gospel. They founded the "Catholic" Church.

1. "For to you is the promise and to your children and to all that are afar off" (ii. 39).
2. "In every nation he that feareth him, and worketh righteousness, is acceptable to him" (x. 35).
3. "Then to the Gentiles also hath God granted repentance unto life" (xi. 18).
4. "He had opened a door of faith unto the Gentiles" (xiv. 27).
5. "That the residue of men may seek after the Lord, And all the Gentiles" (xv. 17).

## V. The effect of their witness was the extension of the Church.

1. "There were added unto them in that day about three thousand souls" (ii. 41).
2. "And the Lord added to them day by day those that were being saved" (ii. 47).
3. "Many of them that heard the word believed; and the number of the men came to be about five thousand" (iv. 4).
4. "And believers were the more added to the Lord, multitudes both of men and women" (v. 14).
5. "When the number of the disciples was multiplying" (vi. 1).
6. "And the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith" (vi. 7).

## THE AUTHOR.

## I. Tradition.

The authorship of the Acts is assigned to Luke by the constant tradition of the church.

Eusebius (A.D. 325) writes, " Luke, by race a native of Antioch, and by profession a physician . . . has left us examples . . . in two inspired books, the Gospel and the Acts of the Apostles."

## II. Internal Evidence.

1. The introduction to the Acts shows that it was written by the author of the Third Gospel, for,

(a) Mention is made of the "*former treatise*," i.e. the Third Gospel.

(b) The Acts is also dedicated to "*Theophilus*."

(c) The Acts is evidently a continuation of the "*former treatise*," for it takes up the narrative precisely where the Third Gospel leaves off.

2. A comparison of the phraseology of the Gospel and the Acts leads to the conclusion that the two books are from the same hand. *There are more than fifty words used in the Gospel and also in the Acts, which are not found elsewhere in the New Testament.*

3. St. Luke alone records that Pilate sent our Lord to Herod, and that Herod and Pilate became friends again (St. Luke xxiii. 6-12).

This circumstance is referred to in the Acts

"*Against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles, and the peoples of Israel, were gathered together*" (iv. 27).

4. The two works have one great characteristic in common, viz. the universality of the Gospel (see p. viii.). Notice particularly.

The words of Simeon, "*Thy salvation, Which thou hast prepared before the face of all peoples; A light for revelation to the Gentiles*" (St. Luke ii. 30).

And the words of St. Paul before Agrippa, "*the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light*" (xxvi. 17-18).

5. The writer was a companion of Paul; from the Acts we learn that

(a) He was present with the Apostle from Troas to Philippi on the second missionary journey.

(b) He was absent from the Apostle after his departure from Philippi till his call at that city on his third missionary journey.

(c) He then accompanied Paul to Jerusalem, was with him during his imprisonment at Caesarea, accompanied him on his voyage to Rome, and was with him during his imprisonment at that city.

*Luke is the only one of Paul's companions who fulfils all the above conditions.* (See Note on p. x.)

6. The author of the Gospel and the Acts makes use of technical medical terms in his description of diseases; thus,

*In the Gospel.*

1. The account of Simon's wife's mother cured of a fever (Luke iv. 38).

2. The healing of the woman with an issue of blood (Luke viii. 43, 44).

3. The narrative of the agony of our Lord (Luke xxii. 44).



*In the Acts.*

1. The description of the cripple at the Beautiful Gate of the Temple (Acts iii. 7).
2. The notice of the death of Herod Agrippa I. (Acts xii. 23).
3. The blindness of Elymas at Paphos (Acts xiii. 11).
4. The cripple at Lystra (Acts xiv. 8).
5. The sickness of the father of Publius at Melita (Acts xxviii. 8).

This agrees with the description of Luke as "The beloved physician."

*Note.*—1. Paul wrote six Epistles during the period between his first and second visits to Philippi, i.e. during the interval of the absence of the writer of the Acts.

*Luke's name is not mentioned in any of these Epistles.*

2. Paul wrote four Epistles (viz. to the Ephesians, the Colossians, Philemon, and the Philippians) during his first imprisonment at Rome.

*Luke's name is mentioned in the Epistles to the Colossians, Philemon, and the Philippians.*

3. The companions of Paul mentioned in the Epistles written from Rome are, Tychicus, Timothy, Epaphroditus, Epaphras, Onesimus, Aristarchus, Marcus, Jesus Justus, Luke, and Demas, and all but Luke fail to comply with the conditions required for the writer of the Acts. Thus—

*Timothy, Tychicus, Aristarchus*, are referred to by the writer of the Acts as follows: "These going before tarried for us at Troas" (xx. 5).

*Onesimus* is excluded, for he was converted by Paul during his imprisonment at Rome (Philemon 10).

*Mark* is excluded, for he was rejected by Paul as a companion on the very journey in which the writer joined him at Troas.

*Epaphroditus and Epaphras* were not with the Apostle when the imprisonment began. The writer was.

*Jesus Justus* was of the circumcision, or a Jew by birth, whereas several indications in the Acts lead us to suppose the writer was a Greek and only a proselyte, not a native Jew.

*Demas* forsook the Apostle, "For Demas hath forsaken me, having loved this present world . . . only Luke is with me" (2 Tim. iv. 10, 11).

Therefore, of all Paul's companions, Luke is the only one who fulfils the conditions required for the writer of the Acts (Birk's "Home Apostolic").

It has been suggested that Luke, the physician, was taken with him by Paul because of the bodily infirmities under which the Apostle laboured, and that Luke was with Paul as an attendant rather than as a fellow-preacher.

## THE LIFE OF LUKE.

There is no mention of him by name in the Gospels or the Acts. He is mentioned three times in different Epistles.

1. "Luke, the beloved physician, and Demas salute you" (Col. iv. 14).

From this we infer—

- (1) That Luke was a physician.
- (2) That he was the companion of Paul in his first Roman imprisonment.
- (3) From the context (v. 11) we learn that "*he was not of the circumcision*," and therefore a Gentile.
2. "Only Luke is with me" (2 Tim. iv. 11).
- Therefore Luke was with Paul in his second Roman imprisonment, when friend after friend had deserted him, "*ashamed of his chain*."
3. "Luke, my fellow-worker" (Philemon 24).

*Tradition.* From statements of Eusebius and Jerome we learn that Luke was a Syrian of Antioch. This accounts for the intimate knowledge which he shows of the Church at that city and its teachers

**Connection with Paul.** The writer of the Acts appears to have joined Paul at Troas, on his second missionary journey, for the narrative changes from the *third* to the *first* person, "*we sought to go forth into Macedonia*" (Acts xvi. 10).

He was left behind at Philippi when St. Paul and Silas departed, as the narrative proceeds in the third person (Acts xvii. 1).

He appears to have remained at Philippi for some seven years, for, by the return of the narrative to the first person, we infer that he rejoined the Apostle at that place on his last missionary journey. From Philippi he accompanied Paul to Jerusalem; was with him at Cæsarea during his imprisonment; accompanied him in his voyage to Rome, and was his companion during his first and second imprisonments at that city.

He was not (1) Lucius of Cyrene, for Lucas is an abbreviation of Lucanus, not Lucius.

Nor (2) one of the seventy disciples (Luke x. 1-24).

Nor (3) one of the Greeks who desired to see Jesus (John xii. 20).

Nor (4) one of the two disciples at Emmaus (Luke xxiv. 13).

According to tradition he fell a victim to persecution, and was hanged on an olive-tree in the eighty-fourth year of his age.

## SUGGESTED AUTHORS.

Timothy, Silas, and Titus have severally been suggested as the writer of the Acts.

Timothy, because his name is alluded to by Paul with great affection in the Epistles to the Corinthians, Thessalonians, and Philippians, and from the Acts we know that Timothy was with Paul when he visited Corinth, Thessalonica, and Philippi.

Reply.—The writer of the Acts distinctly states (xx. 4, 5) that Timothy and others "*were waiting for us at Troas.*"

Silas is suggested on two grounds:—

(1) That the author of the Acts was well acquainted with the acts and sayings of Peter as with those of Paul. Silvanus (or Silas) and Mark (1 Pet. v. 12-13) are the only persons whom this description would fit. Now Mark did not, after Acts xv., travel with Paul, but Silas did, and from that time we find greater precision in the narrative as regards the history of Paul.

(2) As Luke and Silas are never mentioned together, and as the names (Lucas, or Lucanus, derived from *lucus*, a grove, and Silas, or Silvanus, from *silva*, a wood) are cognate, it may well be that Silas and Lucas are the appellations of one and the same person.

Reply.—

(1) The writer describes Silas as a chief man "*among the brethren*" (xv. 22). It is hardly probable that Silas would be the writer of such a notice concerning himself.

*In the Acts.*

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Silas is suggested on two grounds:—

(1) That the author of the Acts was well acquainted with the acts and sayings of Peter as with those of Paul. Silvanus (or Silas) and Mark (1 Pet. v. 12-13) are the only persons whom this description would fit. Now Mark did not, after Acts xv., travel with Paul, but Silas did, and from that time we find greater precision in the narrative as regards the history of Paul.

(2) As Luke and Silas are never mentioned together, and as the names (Lucas, or Lucanus, derived from *lucus*, a grove, and Silas, or Silvanus, from *silva*, a wood) are cognate, it may well be that Silas and Lucas are the appellations of one and the same person.

Reply.—

(1) The writer describes Silas as a chief man "*among the brethren*" (xv. 22). It is hardly probable that Silas would be the writer of such a notice concerning himself.

(e) (a) From the account of the preaching and imprisonment of Paul and Silas at Philippi, it is clear that the writer, who speaks there in the first person plural, was not Silas.

(b) When double appellations are given to the same person they are not derived from the same language: thus, Peter is derived from the Greek language, while Cephas is Aramaic. But Silvanus and Lucanus both have a Latin origin.

Titus is suggested as the author of the personal sections of the Acts, but though Titus was with Paul in his missionary journeys there is absolutely no ground beyond fanciful suggestion for assigning to him the Authorship of the Acts.

## DESIGN OF THE AUTHOR.

The Acts of the Apostles is the continuation of the Gospel according to Luke for—

- (1) In the Introduction the Author refers to the Gospel as the former treatise.
- (2) The Book is dedicated to the same person, viz., Theophilus.
- (3) It resumes the subject at the point where the Gospel had left it, viz., the Ascension of Jesus into heaven.

As the Acts, therefore, is dedicated to the same person as the Gospel, it is clear that it must be intended for the same class of readers, viz., *Christians, whether Jews or Gentiles.*

"The former treatise" is an account of all that Jesus "*began to do and to teach.*"

Accordingly the Acts is a continuation and extension of Christ's working, through the fulfilment "*of the promise of the Father,*" by the descent of the Holy Ghost.

The same idea of "*beginnings of work*" is continued in the Acts. The writer simply records the manner in which the teaching of the Apostles was *begun* in different places; he describes the *foundation* of Churches, and he *does no more.* (Lumby.)

The scheme of the book is contained in the command of our Lord (i. 8)—"*Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.*"

Jerusalem.—The Apostles preached in Jerusalem until, by the admission of their adversaries, they "*had filled Jerusalem with their teaching*" (v. 28).

Judæa.—The persecution following the death of Stephen scattered the disciples throughout Judæa and Samaria (viii. 1). Peter is recorded as visiting Lydda, Joppa, and Cæsarea.

Samaria.—During the same persecution Philip, the deacon, visits Samaria, and Peter and John are sent down from Jerusalem.

Uttermost part of the Earth.—Philip, the deacon, baptizes the Ethiopian eunuch, who is returning to Africa.

Peter having baptized Cornelius, and thus admitted the Gentiles, the author now takes up the work of Paul in Asia, Greece, and finally at Rome, *the metropolis of the civilized world.*

In the fulfilment of this scheme the author clearly points out the hand of Christ as guiding the Apostles; thus,

(1) The angel of the Lord sent Philip to meet the Ethiopian eunuch (viii. 26-29).

(2) It was a shock and scandal to Peter to find himself called to eat bread with a Roman soldier (x. 14; xi. 3).

(3) It was with fear and alarm that the Apostles received Saul of Tarsus into their number (ix. 26).

(4) It was with surprise that they heard that "*the hand of the Lord*" was gathering a Gentile church at Antioch (xi. 21, 22).

(5) It was the vision of the man of Macedonia that induced Paul to cross over into Europe (xvi. 9).

(6) Paul stayed in Corinth at the express command of the Lord, who appeared to him in a vision (xviii. 9, 10).

(7) It was by the hand of the Lord that Paul was sent to Rome, as indicated by the vision vouchsafed him (xxiii. 11).

So not only was the design pointed out by Christ, but carried out by His manifest guiding of the Apostles.

## THE SOURCES OF THE NARRATIVE.

How and when did Luke obtain his information? To answer this question we will divide the Acts of the Apostles into three portions, based on our Lord's answer (i. 8): "*Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.*"

Following this geographical expansion, which is also the order of time, we have:—

I. The beginning of the Christian Church by Peter unto Stephen's death (i.—vii.).

II. Its spread into Samaria and Judæa by Philip and Peter (viii.—xii.).

III. Its further advance "*unto the ends of the earth*" by Paul (xiii.—xxviii.).

Sect. I. (a) The Work of Peter at Jerusalem (i.—v.).:—

The first five chapters bear the impress of Peter. His speeches correspond in thought, and occasionally even in words, with both his Epistles. The healing of the lame man (chap. iii.) is marked by the same graphic touches as the Gospel of St. Mark, who is said to have been aided and directed by the Apostle. There is a similar resemblance in chaps. x., xi., xii., which record the admission of Cornelius by Peter, and the escape of the Apostle from prison. *Therefore information on these events must have been obtained directly or indirectly from the Apostle himself.*

Had Luke any opportunity of gaining this information? Yes; for:—

1. He stayed with or near Philip the Evangelist during Paul's two years' imprisonment at Cæsarea.

2. This two years' residence at Cæsarea would enable him to visit Jerusalem, and so from living witnesses and written documents to obtain an account of the planting of the Church at Jerusalem.

N.B.—Possibly the letter of the Council (chap. xv.), and the letter of the captain, Claudius Lysias, to Felix (chap. xxiii.), were thus obtained.

3. Luke's association with Mark at Rome during Paul's captivity would account for his knowledge of Peter's acts and speeches.

(b.) **The Work, Defence, and Death of Stephen** (vi., vii).

On this two sources were open to Luke.

1. Philip the Evangelist, who was a fellow-deacon with Stephen.
2. Paul of Tarsus, who was

- (1) Probably an antagonist when certain "*of them of Cilicia and Asia, disputed with Stephen*" (vi. 9).
- (2) A member of the Sanhedrim and had, as we know, heard the defence of Stephen, and witnessed his death (Acts vii. 58; viii. 1; xxii. 20).

Could Luke have derived his information from sources more unimpeachable?

**Sect. II. The Spread of the Christian Church into Samaria and Judæa** (viii.—xii.).—When (Acts xxi. 8) Luke entered into the house of Philip the Evangelist ("*who was one of the seven*") at Cæsarea, he was at the fountain head of knowledge concerning the planting of the Church in Samaria and of the admission of Cornelius by Peter.

Of the former no man could speak with such authority as Philip, the chief actor; and of the latter no place could supply such particulars as Cæsarea, the residence of "Cornelius and his kinsmen and friends upon whom the Holy Ghost fell." Some of these Gentiles, and of the six Jews who accompanied Peter from Joppa, would answer the inquiries of the future historian of the Acts. Thus by his own diligence Luke could obtain his facts concerning the first preaching of the Gospel in Samaria and its villages, and in the region round Joppa. Besides, Jerusalem was near enough to Luke during his two years' stay with the prisoner Paul, to enable the writer to ascertain from James and the Christians there all the circumstances necessary to make his narrative accurate and perfectly trustworthy.

**Section III.—The Spread of the Christian Church "unto the ends of the earth"**—The missionary work of Paul (xiii.—xxviii.).

On this portion Luke's chief informant would be Paul himself. His lips would recount his conversion, and those visions which he alone could know, and none but he could impart. Nor, as his revelations were so frank and so outspoken before the multitude at Jerusalem, the Sanhedrim, the Governor Festus, and King Agrippa, would he be reserved to his constant companion, Luke, the beloved physician.

Furthermore if, as is generally believed, the Book of the Acts was completed at Rome during the two years of Paul's first imprisonment, Luke had resources at hand whence he could draw many minute particulars. Thus—

1. **On the First Missionary Journey.**

- (a) Mark was the attendant on Paul and Barnabas as far as Antioch, in Pisidia.
- (b) Timothy was cognisant of the persecutions endured at Antioch, Iconium, and Lystra, for (2 Tim. iii. 10-11) Paul recalls to Timothy his sufferings undergone at those places

## 1. On the Second Missionary Journey.

(a) Timothy was with Paul almost throughout this journey.

(b) At Troas Luke joined them, but was left behind at Philippi.

## 3. On the Third Missionary Journey.

(a) Aristarchus was with Paul during his stay at Ephesus.

(b) Luke joined Paul at Philippi, and with Aristarchus, Timothy, Tychicus and others, accompanied him on his return to Jerusalem.

(c) Luke accompanied Paul to Jerusalem and Cæsarea.

## 4. On the Voyage to Rome.

Luke and Aristarchus were the companions of Paul during his voyage to Rome, and shared the shipwreck, and imprisonment at Rome.

Now, in the Epistles written during the Roman captivity, all these—Timothy, Mark, Luke, Aristarchus, and Tychicus—are mentioned as fellow-workers with Paul at Rome.

Therefore they were always at hand for Luke to consult in any difficulty; and thus, as eye-witnesses, they could add such minute evidence as to time, place, and circumstances, as would perfect Luke's narrative of the Acts of the Apostles.

## Summary.

	Source.	Opportunity.
<i>Chaps. I.—V.</i> The foundation of the Church at Jerusalem; the work of Peter.	Peter, either directly or indirectly.	The residence with Paul for two years during his imprisonment at Cæsarea.
<i>Chaps. VI., VII.</i> The appointment of the Deacons. The work, accusation, and death of Stephen.	Philip the Evangelist and Paul himself.	The residence at Cæsarea, where Philip dwelt, and Luke's companionship with Paul.
<i>Chap. VIII.</i> The preaching of Philip the Evangelist.	Philip the Evangelist.	The residence at Cæsarea, where Philip dwelt.
<i>Chap. IX.</i> The conversion of Paul.	Paul himself.	Luke's companionship with Paul.
<i>Chaps. IX., X., XI., XII.</i> The miracles of Peter at Lydda and Joppa. The conversion of Cornelius. The imprisonment and escape of Peter. The death of Herod at Cæsarea.	The Brethren at Cæsarea.	All these events as occurring near Cæsarea, and connected with that place, could be communicated to Luke during his two years' residence at Cæsarea.
<i>Chap. XV.</i> The Council at Jerusalem.	Paul, and the records at Jerusalem.	Luke's companionship with Paul. And during his residence at Cæsarea, he could obtain access to the records at Jerusalem.
<i>Chap. XIII. to end.</i> —The work of Paul.	Paul himself. Luke's own observation. Paul's fellow-workers.	Luke, as a companion of Paul in part of his second and third missionary journeys, during his residence at Cæsarea, on the voyage to Rome, and during the imprisonment there, could, by personal observation, and from Paul himself, gain information on the work of Paul. Timothy, Mark, Aristarchus, and Tychicus, companions of Paul in his missionary work, and fellow workers at Rome, could add details.



## DATE.

But little difficulty is experienced in assigning a date approximately for the Acts of the Apostles.

The following considerations guide us—

- I. The writer took part in several of the events mentioned, therefore must have been contemporaneous with the circumstances he describes.
- II. The concluding verses of the book record, "*and Paul dwelt two whole years in his own hired house.*" Therefore the work must have been finished after the Apostle's first imprisonment at Rome, *i.e.* the date of the work *cannot be earlier than 63 A.D.*
- III. Had Luke known of Paul's release after the imprisonment, as mentioned, 2 Tim. iv. 16, it seems most probable that he would have stated it. This is an additional reason for concluding that the book was published at the end of the imprisonment mentioned, Acts xxviii.
- IV. In the book Jerusalem is always referred to as being still in its grandeur; the Temple services, the sacrifices, and the great feasts are still observed; such places as Solomon's Porch, Aceldama, the Castle of Antonia are spoken of as though still existing, and as well-marked spots. No allusion whatever is made to the destruction of the city. Therefore the work *cannot have been completed later than 70 A.D.*, the date of the destruction of Jerusalem.
- V. An additional reason for an early date may be deduced from the absence of all reference to the Gnostics, the earliest and most prominent of the heretical teachers. The writer records the opposition of the Judaizing Christians, and the assaults made upon the Apostles by the Jews and certain sections of the heathen population, but of Gnosticism in any form there is no mention, though that kind of teaching was widely spread before the end of the first century.
- VI. There is no mention of the martyrdom of Paul. This event took place about 66—68 A.D. It is very improbable that the writer would have omitted to mention this event if he had known of it.

Conclusion.—The Acts could not have been completed *earlier than 63 A.D.* It *must* have been published *before 70 A.D.*, and most probably before 66 A.D. We may therefore infer that it was published shortly after 63 A.D. and before 66—68 A.D., the date of the martyrdom of Paul.

## PLACE OF WRITING.

Luke was left behind at Philippi by Paul on his second missionary journey. He remained in that city some seven years and joined Paul on his last journey to Jerusalem (Acts xx. 5, 6). Luke accompanied Paul to Jerusalem (Acts xx. 5, 6—xxi. 17), and recorded minutely every circumstance of the voyage.

We infer that already had the evangelist *conceived* the idea of writing an account of Paul's travels and work

Luke was with Paul at Caesarea, where the Apostle was imprisoned for two years. This imprisonment may have afforded Paul leisure during which he could give Luke information and correct what he had written.

We also notice that Luke was with Paul for at least two years at Rome.

**Conclusion.**—Very probably the design of writing the Acts was conceived at Philippi, and carried into execution at Caesarea and at Rome.

## DISPERSIONS OF THE JEWS.

### FIRST DISPERSION.



**Parthians** (Acts ii. 9), designates the Jews settled in Parthia. In Apostolic times Parthia was a wide extent of country south of the Caspian Sea, extending from India to the Tigris. It was a power almost rivalling Rome, in fact the only existing power that had tried its strength against Rome and had not been worsted in the encounter. Crassus, (who, with Cæsar and Pompey, formed the first Triumvirate at Rome), was defeated by the Parthians, and slain.

**Medes**, inhabitants of Media, a country lying south and south-west of the Caspian Sea, east of Assyria, and north-west of Persia. They are prominently mentioned in the Book of Daniel.

**Elamites** took their name from Elam, the son of Shem (Gen. x. 22). They inhabited the country called Elam, south of Assyria, and east of Persia. In Elam was Susa, or Shushan, afterwards the residence of the Persian Court and the capital of the empire. "*Shushan the palace, which is in the province of Elam*" (Dan. viii. 2).

**Mesopotamia.**—The country between the two rivers Tigris and Euphrates. The seat both of the Assyrian Empire, of which the capital was Nineveh on the Tigris, and of the Babylonian Empire, of which the capital was Babylon on the Euphrates.

N.B.—These are the Jews of the first or earliest Dispersion, viz. of the Ten Tribes in Media and Assyria by Shalmaneser (2 Kings xvii.), and the Two Tribes in the neighbourhood of Babylon by Nebuchadnezzar (2 Chron. xxxvi. 20).

## SECOND DISPERSION.

**Cappadocia.**—A province of Asia Minor, south of Pontus, and north of the Taurus range.

**Pontus.**—A province in the north-east of Asia Minor, bordering on the Euxine on the north, and having Cappadocia as its southern boundary.

**Asia.**—The Roman province known as Pro-consular Asia, comprising the western coast of Asia Minor. It must not be confounded with the modern Asia Minor.

**Phrygia.**—It is very difficult to assign an exact geographical definition to Phrygia. It denoted in a vague manner the western part of the central region of Asia Minor.

**Pamphylia.**—A district on the south coast of Asia Minor, having Cilicia on the east, and Lycia on the west. Paul first entered Asia Minor at Perga, in Pamphylia (xiii. 13).

N.B.—These are the Jews of the Dispersion under the Syrian kings, notably Antiochus the Great, who planted large bodies of Jewish colonists in the capitals of his western provinces, and Antiochus Epiphanes, whose persecutions drove the Jews to the remote districts of his empire.

## THIRD DISPERSION.

**Libya.**—A name applied by Greek and Roman writers to the African continent, generally, however, excluding Egypt. "*The parts of Libya about Cyrene*" means the Cyrenica, a district in northern Africa corresponding to the modern Tripoli.

**Cyrene.**—The chief of the five cities forming the district of Cyrenica.

Simon who bore our Saviour's cross was a native of Cyrene.

The Jews in Cyrene gave their name to one of the synagogues in Jerusalem (vi. 9).

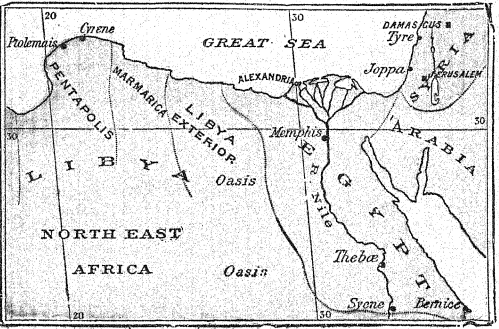
Christian converts from Cyrene took an active part in the foundation of the first Gentile Church at Antioch (xi. 20).

Lucius of Cyrene is mentioned as one of those at Antioch who took a

SECOND DISPERSION.



THIRD DISPERSION.



leading part in the sending forth of Paul and Barnabas on their first missionary journey (xiii. 1).

N.B.—These are the Jews of the African or Egyptian Dispersion. The Jewish settlements in Egypt and Africa were established by Alexander the Great and Ptolemy I.

Strangers (or sojourners) of Rome.

N.B.—The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B.C. 63.

Cretes, dwellers in the island of Crete, now called Candia.

Arabians, inhabitants of the peninsula of Arabia.

N.B.—These are added as finding no place in the above classification.

Bishop Wordsworth points out that Peter, the Apostle of the Circumcision, provided instruction for all these Dispersions.

- (1) He went in person to the Parthians, for he wrote his first Epistle from Babylon (1 Pet. v. 13).
- (2) He wrote his epistles to "*the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia*" (1 Pet. i. 1), i.e. the Jews of the Syrian or Second Dispersion.
- (3) He sent "Marcus his son" to the Egyptian Dispersion.
- (4) He himself visited Rome.

## INFLUENCE OF THE DISPERSIONS ON THE PROMULGATION OF CHRISTIANITY.

I.—In consequence of the wide dispersion of the Jews a general persuasion prevailed over the whole East of the near approach of a Great Deliverer.

II.—This belief was in consequence of the reading and exposition of the Septuagint (or Greek) version of the Hebrew Scriptures.

III.—The Jews dispersed abroad in many cities freely admitted the Gentiles to the reading and expounding of the Scriptures in their synagogues.

IV.—Thus numbers of the Gentiles were familiar with the Old Testament, especially with the prophetic portions, and so pre-disposed to listen to Paul's account of the fulfilment of those prophecies. An example may be found in the conduct of the Gentiles at Antioch in Pisidia. Paul's argument there is drawn entirely from the Old Testament, and yet we find the Gentiles, after listening to it, crowd round him and eagerly desire that these words may again be preached to them the next Sabbath.

V.—The Jews of the Dispersions present on the day of Pentecost naturally prepared the way for the Apostles in the interval which preceded the beginning of separate Apostolic missions.

VI.—The course of the Apostolic preaching followed in a regular progress the line of Jewish settlements.

## GEOGRAPHICAL NOTES.

**Achaia.**—A Roman province comprising the whole of Greece south of Macedonia, with the adjacent islands. Its capital was Corinth. Originally (B.C. 27) under Augustus, it was a senatorial province and governed by a proconsul. Tiberius made it an imperial province (A.D. 16), and it was then governed by a procurator, but Claudius restored it to the Senate. Gallio is therefore correctly called the "proconsul" (A.V. "deputy") of Achaia.

Macedonia and Achaia are frequently mentioned together to indicate all Greece.

**Notices in Acts.**

- (1) Visited by Paul on his second missionary journey, and the Jews rose up against him at Corinth when Gallio was proconsul of Achaia (xviii. 12).
- (2) Apollos visited Achaia, and made Corinth the centre of his labours (xviii. 27; xix. 1).
- (3) Visited by Paul on his third missionary journey (xix. 21).

**Adramyttium.**—A seaport on the coast of the province of Asia, situated in the district called Mysia. The isle of Lesbos lay at the opening of the gulf on which Adramyttium was situated. In Paul's time it was a port of considerable trade.

**Notice in Acts.**

The centurion Julius embarked at Cæsarea with Paul in a ship of Adramyttium to sail to Italy (xxvii. 2).

**Adria.**—The name is derived from the town of Adria near the Po. In the Acts it signifies that part of the Mediterranean which lies between Greece, Italy, and Africa. The name embraced a much larger expanse of sea than the present Adriatic or Gulf of Venice.

**Notice in Acts.**

The ship conveying Paul to Italy is said to have been "*driven to and fro in the sea of Adria*," and was finally wrecked off the coast of Melita (xxvii. 27).

**Alexandria.**—The capital of Egypt, founded by Alexander the Great, B.C. 332. Ptolemy I. removed a great number of Jews to Alexandria, and so numerous did the Jewish residents become that Philo estimates their number at nearly 1,000,000, and adds that two of the five districts of Alexandria were called "Jewish districts." The Septuagint version of the Old Testament was made by Jews at Alexandria.

**Notices in Acts.**

- (1) The synagogue of the Alexandrians was among those who disputed with Stephen (vi. 9).
- (2) Apollos was a native of Alexandria (xviii. 24).
- (3) Paul sailed from Myra on the voyage to Rome, in a ship of Alexandria (xxvii. 6).

**Amphipolis.**—A city of Macedonia, about thirty-three miles south of Philippi on the Egnatian road. It was called Amphipolis because the

river Strymon flowed almost round the town. In Paul's time it was a great Roman military station.

**Notice in Acts.**

Paul and Silas passed through Amphipolis on their way from Philippi to Thessalonica (xvii. 1).

**Antioch in Pisidia.**—A city at the extreme north of Pisidia on the borders of Phrygia. It was founded by Seleucus Nicanor. It must be carefully distinguished from Antioch in Syria.

**Notices in Acts.**

- (1) Visited by Paul on his first missionary journey. Here he preached his first recorded sermon (xiii. 16-41).
- (2) This preaching led to the reception of the Gospel by a great number of the Gentiles. The jealousy of the Jews was aroused, and a violent persecution followed, which drove Paul and Barnabas from Antioch to Iconium. On departing, the Apostles "*shook off the dust of their feet against*" the Jews (xiii. 50, 51).

**Antioch in Syria.**—The capital city of Syria, situated on the river Orontes, about sixteen miles from the sea-coast. It was founded 300 a.c., by Seleucus Nicator. It became a city of great extent and remarkable beauty. It was the residence of the Roman proconsul of Asia.

**Notices in Acts.**

- (1) Nicolas, one of the seven deacons, was a proselyte of Antioch (vi. 5).
- (2) The first Gentile Church was founded at Antioch (xi. 20, 21).
- (3) At Antioch Agabus prophesied the famine (xi. 27, 28), and from Antioch were sent contributions to the brethren at Jerusalem (xi. 30).
- (4) At Antioch the disciples were first called Christians (xi. 26).
- (5) It was to Antioch that the Judaizers came, who disturbed the Church there, and were the cause of the holding the first Christian Council (xv. 1).
- (6) It was the centre and starting point of Paul's missionary work for—
  - (a) At Antioch Paul and Barnabas were ordained for missionary work (xiii. 1, 3).
  - (b) From Antioch they started on their first missionary journey (xiii. 1, 3), and thither they returned (xiv. 26).
  - (c) Paul began and ended his second missionary journey at Antioch (xv. 36; xviii. 22).
  - (d) Antioch was also the starting-point of the third missionary journey (xviii. 23), which was brought to an end by the imprisonment at Jerusalem and Cæsarea.

**Antipatris.**—Ancient name Caphassata. Rebuilt by Herod the Great who called it Antipatris in honour of his father Antipater. It was on

the road from Jerusalem to Cæsarea, forty-two miles from Jerusalem and twenty-six from Cæsarea.

Notice in Acts.

The soldiers conveyed Paul from Jerusalem to Antipatris by night. The foot-soldiers halted at Antipatris and the horse-soldiers went on with Paul to Cæsarea (xxiii. 31, 32).

**Apollonia.**—A city of Macedonia, thirty miles from Amphipolis and thirty-seven from Thessalonica.

Notice in Acts.

Paul and Silas passed through it on the second missionary journey on their way from Philippi and Amphipolis to Thessalonica (xvii. 1).

**Appii Forum.**—A well-known station on the Appian Way, the great road from Rome to Brundisium, and so called from the famous Roman censor, Appius Claudius. It was at the northern end of a canal which ran parallel to the road. The town is mentioned by Horace as crowded with boatmen and abounding in taverns. It was forty-three miles from Rome.

Notice in Acts.

The brethren went out from Rome as far as Appii Forum to meet Paul (xxviii. 15.) [They came no further because they could not tell whether the Apostle would come by the canal or the road.]

**Asia** does not express "the continent of Asia," nor what we now know as "Asia Minor," but the Roman province of that name, governed by a proconsul. It included the districts of Mysia, Lydia, and Caria. Its capital was Ephesus, and amongst other important cities it contained the seven Churches of the Apocalypse. The province was left by the will of Attalus, king of Pergama to the Roman republic.

**Assos.**—A seaport in Mysia on the north side of the gulf of Adramyttium, connected by a good Roman road with Troas, from which it was distant about twenty miles.

Notice in Acts.

Paul went by road from Troas to Assos, whilst the vessel sailed round Cape Lectum to Assos (where Paul again joined the vessel (xx. 13).

**Athens.**—Formerly the capital of Attica, and the chief seat of Grecian culture and learning. It stood and stands on a plain between the mountains of Attica and the sea, watered by the rivers Cephissus and Ilissus.

Notices in Acts.

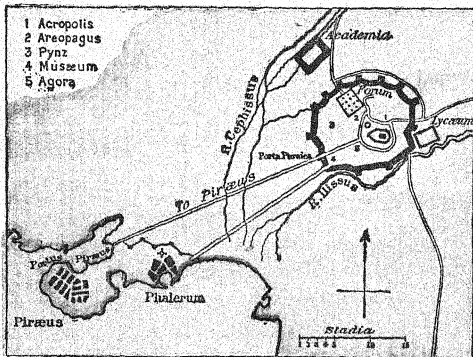
(1) *Areopagus*, or *Mars Hill*, an eminence to the west of the Acropolis. It was famous in classic literature as the meeting place of the Athenian Council of Areopagus, which took its name from the place where it met. Paul delivered his speech to the Athenians from the Hill of Mars (*Areopagus*).



- (2) Paul "reasoned . . . in the *marketplace* every day with them that met with him" (xvii. 17).

*Marketplace*, or *Agora*, was situated in the valley between the Acropolis, the Areopagus, the Pnyx, and the museum. It was the great square of the town. Professor Leathes describes it as a combination of the Stock Exchange and the West End Parks and Clubs.

#### PLAN OF ATHENS.



- (3) The Athenians spent their time in telling or hearing some new thing (xvii. 21).

This character is attested by the unanimous voice of antiquity. Demosthenes rebukes his countrymen for their love of constantly going about in the market and asking one another, What news?

- (4) Paul describes the Athenians as being "too superstitious" (religious) (xvii. 22).

This description is confirmed by Pausanias who states that the Athenians surpassed all other states in the attention they paid to the gods. Besides the statues of Neptune, Minerva, Jupiter, Apollo, the Muses, etc., and the Temples of Bacchus and Ceres, in the centre of the city stood the Parthenon, the grandest of ancient temples, consecrated to Minerva. A gigantic statue of the goddess stood on the Acropolis. It was made of the armour captured at Marathon.

- (5) Mention is made of the philosophical sects of the Epicureans and Stoics (xvii. 18).

Four great schools of philosophy had their headquarters at Athens, viz. :—

*The Peripatetics* (followers of Aristotle), who met at the *Lyceum*.

*The Academicians* (followers of Plato), who met at the *Academy*.

*The Epicureans* (followers of Epicurus), who met at the *Garden*.

*Stoics* (followers of Zeno), who met at the *Porch* ("stoa" in the Greek, hence the name).

**Attalia.**—A coast town of Pamphylia, built by Attalus Philadelphus, and named after that monarch. Paul and Barnabas sailed from Attalia to Antioch in Syria on their return from the first missionary journey (xiv. 25).

**Azotus.**—One of the five chief cities of the Philistines, about three miles from the Mediterranean Sea, and nearly midway between Gaza and Joppa.

Here Philip appeared after leaving the Ethiopian eunuch (viii. 40).

**Berea.**—Modern Verria, a city of Macedonia at the south-west of Thessalonica.

#### Notices in Acts.

- (1) On the persecution at Thessalonica (second missionary journey) the brethren sent Paul and Silas from Thessalonica by night to Berea (xvii. 10).
- (2) The Jews of Berea are favourably spoken of: "*These were more noble than those in Thessalonica*" (xvii. 11).
- (3) On the arrival of Jews from Thessalonica and the renewal of the persecution Paul withdrew secretly to Athens, leaving Silas and Timothy at Berea (xvii. 14, 15).
- (4) Sopater, one of Paul's missionary companions, was a native of Berea (xx. 4).

**Bithynia.**—A Roman province contiguous to the province of Asia on the West, and having the Euxine Sea on the North.

#### Notice in Acts.

On the second missionary journey Paul and Silas "*assayed to go into Bithynia; and the Spirit of Jesus suffered them not*" (xvi. 7).

**Cæsarea.**—The Cæsarea of the Acts is the Cæsarea on the sea-coast, known also as Cæsarea Sebastos, so called in honour of Augustus (Greek Sebastos) Cæsar. It was on the coast of Palestine, on the great road from Tyre to Egypt, and about seventy miles from Jerusalem. It was built by Herod the Great. It was the official residence of the Herodian kings, and of the Roman governors of Judæa.

#### Notices in Acts.

- (1) Philip, passing from Azotus, preached through all cities till he came to Cæsarea (viii. 40).

- (2) Cæsarea was the scene of the conversion and baptism of the centurion Cornelius, the first-fruits of the Gentiles (x. 1-43).
- (3) After the miraculous release of Peter from prison, Herod went down to Cæsarea, where he died, eaten of worms (xii. 23).
- (4) At the close of the second missionary journey Paul sailed from Ephesus, landed at Cæsarea, thence went up to Jerusalem (xviii. 22).
- (5) At the close of his third missionary journey Paul stayed at Cæsarea. Here dwelt Philip the Evangelist, and here also Agabus prophesied the persecutions Paul would suffer at the hands of the Jews (xxi. 8-16).
- (6) Clandius Lysias, the chief captain, sent Paul from Jerusalem to Felix the Governor at Cæsarea (xxiii. 23).
- (7) Cæsarea was the scene of Paul's two years' imprisonment, his accusation by the Jews through Tertullus, his trials before Felix, Festus, and finally Agrippa II. On Paul appealing to Cæsar he was sent to Rome, sailing from Cæsarea in the charge of the centurion Julius.

**Cenchrea.**—The eastern harbour of Corinth on the Saronic gulf, the port for the trade with the Asiatic shores of the Mediterranean. It was distant about seven miles from Corinth.

#### Notice in Acts.

Paul shaved his head at Cenchrea under a Nazarite vow, and sailed from that port for Syria, on his return from the second missionary journey (xviii. 18).

**Charran, or Haran.**—The name of the place whither Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves. It is said to be situated in Mesopotamia (Gen. xxiv. 10), or in Padan-aram (xxv. 20). A village named Harran, situated on the Belith, a tributary of the Euphrates, is in all probability identical with the ancient Haran.

**Chios.**—Modern Scio, an island in the Ægean Sea off the coast of Lydia, and separated from the mainland by a strait of only five miles. Paul passed by Chios on his return from the third missionary journey.

**Cilicia.**—A maritime province in the south-east of Asia Minor. Many Jews had settled there at the time of the Syrian dispersion under Antiochus Epiphanes. Its chief town was Tarsus, the birth-place of St. Paul. Cilicia was, by its geographical position, the high road between Syria and the West. It was twice visited by St. Paul, firstly, soon after his conversion (Gal. i. 21, Acts ix. 30), and again on his second missionary journey (Acts xv. 41).

#### Notices in Acts.

- (1) Jews from Cilicia were among the opponents of Stephen (vi. 9).
- (2) Cilicia was the native country of Paul, who was born at Tarsus.
- (3) Paul was sent to Tarsus to escape the fury of the Grecian Jews at Jerusalem (ix. 30).
- (4) Paul visited Cilicia on his second missionary journey (xv. 41).

**Clauda.**—A small island (modern Gozzo) to the south of Crete

Notice in Acts.

During the voyage from Cæsarea to Rome the vessel containing Paul and his fellow-voyagers was driven by the north-easter (Euroclydon) from Crete. Under the lee of Clauda the sailors hove the ship to and hoisted on board the boat; which was towed behind (Acts xxvii. 12-17).

**Cnidus.**—A city of some consequence at the extreme south-west of Asia Minor, on a promontory (Cape Crio) projecting between the islands of Cos and Rhodes.

Notice in Acts.

The harbour was passed by St. Paul after leaving Myra, and before running under the lee of Crete (voyage to Rome, Acts xxvii. 7).

**Coos** (modern Stanchio or Stancho).—A small island of the Grecian Archipelago, off the coast of Caria.

Notice in Acts.

Paul, on his return from his third missionary journey, passed the night here after sailing from Miletus (Acts xxi. 1).

**Corinth.**—Situated on the isthmus of that name. The metropolis of the Roman province of Achaia. It was a place of great commercial importance. Its wealth and the vice and profligacy of its inhabitants were proverbial.

Notices in Acts.

- (1) Visited by Paul on his second missionary journey, where he joined Aquila and Priscilla, with whom he worked as tentmakers (xviii. 1-3).
- (2) Paul remained at Corinth a year and a half, and at the conclusion of the period the Jews raised a tumult and accused Paul before Gallio (xviii. 12-17).
- (3) Apollos visited Corinth, and his powerful teaching made great impression there (xix. 1).

St. Paul wrote two epistles to the Corinthians.

**Crete** (modern Candia).—An island extending about one hundred and forty miles in length, and closing in the Grecian Archipelago on the south.

Notices in Acts.

- (1) There are Cretans at Jerusalem on the day of Pentecost (ii. 11).
- (2) The wind being contrary the ship was forced to run from Cnidus down to Cape Salmone, and thence under the lee of Crete to Fair Havens, near Lasæa. Thence, having obtained a favourable wind, they tried to reach Phenice, but were driven into the Sea of Adria by a storm (xxvii. 8-15).

Crete was subsequently visited by Paul and Titus (Titus i. 5).

**Cyprus.**—An island situated in the extreme eastern corner of the Mediterranean, due east of Syria, and south of Cilicia.

Notices in Acts.

- (1) Barnabas, the Apostle, was a native of Cyprus (iv. 36)

- (2) Men of Cyprus and Cyrene preached the Gospel first to Gentiles at Antioch (xi. 20).
- (3) Paul and Barnabas visited Cyprus on the first missionary journey, landing at Salamis, and going through the island to Paphos, where the deputy Sergius Paulus was converted, and Elymas, the sorcerer, smitten with blindness.
- (4) Barnabas, when he separated from Paul, took Mark with him, and visited Cyprus.

**Damascus.**—One of the most ancient and most important of the cities of Syria. It is situated in an extensive and fertile plain east of the chain of Anti-Libanus. The fertility of the plain is due to streams flowing from Lebanon and Hermon. These streams are called Abana and Parpar in Scripture.

**Notices in Acts.**

- (1) Saul of Tarsus was journeying to Damascus, commissioned to arrest the Christians there when, near the city, he met with the vision that converted him (ix. 1-8).
- (2) At Damascus Ananias restored Paul's sight and baptized him (ix. 9-18).
- (3) Saul preached at Damascus, and the Jews laid a plot to kill him. Saul was saved by being let down from the wall in a basket (ix. 20-25).
- (4) From 2 Cor. xi. 32 we learn that King Aretas was the ruler over Damascus at that time.

**Derbe.**—A town of Lycaonia visited by Paul on his first and second missionary journeys. Gaius was a native of Derbe.

**Ephesus.**—An important city in the district of Ionia, nearly opposite the island of Samos, and about the centre of the western coast of Asia Minor. It was the capital of the Roman province of Asia, and the great emporium of all the south-western part of Asia Minor. It was famous for the magnificent temple of Diana, one of the seven wonders of the world. In consequence of the worship of Diana the city was called the temple-keeper of Diana. A large trade was carried on in silver shrines of the goddess, which pilgrims to the temple carried home with them. Ephesus was also celebrated for its magicians and wizards. "Ephesian letters" were well known charms, composed of magic words and worn as amulets.

**Notices in Acts.**

- (1) It was visited for a brief period by Paul at the conclusion of his second missionary journey; and here he left Aquila and Priscilla (xviii. 19-21).
- (2) Apollos arrived at Ephesus from Alexandria and, having been instructed by Aquila and Priscilla, preached most powerfully (xviii. 24-26).
- (3) Paul, on his third missionary journey, stayed at Ephesus three years (xix.). The chief events during this period are:—
  - (a) The baptism of the twelve disciples of John the Baptist.
  - (b) The particular miracles wrought by Paul.

- (c) The sons of Sceva attempted to cast out an evil spirit, were attacked and put to flight by the demoniac.
- (d) The professors of magic brought their books and publicly burnt them.
- (e) The tumult raised by Demetrius the silversmith.
- (4) On his return from Greece on the same journey, Paul sent for the elders of Ephesus to meet him at Miletus, where he took a farewell greeting of them.

**Galatia.**—Literally Gallia; deriving the name from the great Celtic invasion in the third century before Christ. The Roman province of Galatia comprised the central region of Asia Minor.

**Notice in Acts.**

Galatia was visited by Paul both on his second and third missionary journeys (xvi. 6; xviii. 23). He also wrote an epistle to the Galatians.

**Gaza** was the southernmost of the five great cities of the Philistines. It is the last town in the south-west of Palestine, on the frontier of Egypt, and is on the route which a traveller from Jerusalem to Egypt would follow. There were two routes from Jerusalem to Gaza, the more northern one passing through Ascalon and then by the coast to Gaza, the other farther to the south passing through Hebron. The latter was more favourable for carriages, and passed through a district comparatively without towns. To this route reference is made when Philip the Evangelist is bidden to "*go toward the south unto the way that goeth down from Jerusalem unto Gaza; the same is desert.*" On this road Philip met and baptized the Ethiopian eunuch (viii. 27 and foll.).

**Iconium.**—Modern Konieh, a city of Lycaonia, of which it was the capital; visited by Paul with Barnabas on his first missionary journey. The opposition of the Jews forced the Apostle to leave Iconium and go to Lystra and Derbe.

**Joppa.**—The modern Jaffa, a port on the south-western coast of Palestine. The port of Jerusalem in the days of Solomon, as it has been ever since.

**Notices in the Acts.**

- (1) Here Peter raised Tabitha to life (ix. 36-43).
- (2) Here Peter stayed at the house of Simon, the tanner, and on the house-top had the vision of the sheet let down from heaven, filled with creatures clean and unclean (x. 9-16).

**Lasea.**—A town of Crete near Fair Havens. Its ruins have lately been identified.

**Lycaonia** (= Wolf-land).—A dreary plain bare of trees, with scarcity of water, to the north of Cilicia and east of Phrygia and Pamphylia. Iconium was its capital, and amongst its cities are numbered Lystra and Derbe. Its inhabitants spoke a language different from Greek.

**Lycia.**—The name of that south-western portion of the peninsula of Asia Minor which is immediately opposite the island of Rhodes. It was a Roman province with Myra for its capital.

**Lydda.**—A town in the plain of Sharon, about nine miles from Joppa. The ancient name was Lod. It was afterwards called Diospolis.

At Lydda Peter healed the paralytic Æneas, bedridden for eight years (ix. 33, 34).

**Lystra.**—A town of Lycaonia. Visited by Paul on his first and second missionary journeys.

**Notices in Acts.**

- (1) Paul healed the cripple, and, in consequence, the inhabitants would have worshipped the Apostles as gods, calling Barnabas Jupiter, and Paul Mercury (xiv. 8-18).
- (2) The Jews, coming from Antioch and Iconium, persuaded the people and they stoned Paul (xiv. 19, 20).
- (3) It was the home of Timothy. Paul, on his second missionary journey, visited Lystra and took Timothy as his companion and fellow missionary (xvi. 1-3).

**Macedonia.**—The north-eastern of the three Roman provinces, Illyricum, Achaia, and Macedonia, into which the country between the basin of the Danube and Cape Matapan was divided.

**Notices in Acts.**

- (1) Paul, after the vision of the man of Macedonia, saying, "*Come over into Macedonia, and help us,*" crossed over into Europe on his second missionary journey (xvi. 9-10).
- (2) On the second missionary journey Paul preached at Philippi, Thessalonica, and Berea, towns of Macedonia, returning into Asia from Corinth by sea (xvi., xvii., xviii.).
- (3) On the third missionary journey Paul went and returned through Macedonia. His return through that province was occasioned by a plot of the Jews, who lay in wait for him at Corinth "*as he was about to sail for Syria*" (xx. 3).

The towns of Macedonia mentioned in Acts are Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, and Berea.

Macedonia was well intersected by Roman roads, especially by the great Via Egnatia, which connected Philippi and Thessalonica.

**Madian = Midian.**—Midian was a son of Abraham and Keturah, and gave his name to the land and the people. "The land of Midian" referred to (Acts vii. 29) was probably the peninsula of Sinai. Hither Moses fled, after killing the Egyptian, and was a sojourner there forty years. He married Zipporah, the daughter of Jethro, priest of Midian, and had two sons, Gershom and Eliezer.

**Melita.**—Modern Malta. See notes on Chap. xxviii.

**Miletus.**—A town on the western coast of Asia Minor to the south of Ephesus. Here Paul met the elders of Ephesus (xx. 17).

**Mitylene.**—The chief town of Lesbos, and situated on the east coast of the island. Mitylene is the intermediate place where Paul stopped for the night between Assos and Chios (Acts xx. 14, 15).

**Myra** (modern Dembra).—An important port of Lycia.

*Notice in Acts.*

Here Paul on his voyage to Rome, was removed from the Adramyttian ship which had brought him from Cæsarea, and embarked on the Alexandrian ship, in which he was wrecked on the coast of Malta (xxvii. 5).

**Mysia**.—A region on the frontier of the provinces of Asia and Bithynia (mentioned only xvi. 7, 8).

**Neapolis**.—The port of Philippi, the place in Northern Greece where Paul first landed in Europe (xvi. 11).

**Olivet**.—The Mount of Olives, styled by Luke the "*mount called Olivet*." An eminence on the east of Jerusalem, and separated from the city by a narrow ravine of the Kedron.

It is prominent in Gospel history as the scene of our Lord's triumphal entry into Jerusalem, and of His weeping over the city (Luke xix. 29). At the foot of the mount was the Garden of Gethsemane, the scene of our Lord's agony and betrayal (John xviii. 1).

*It is mentioned in the Acts as the scene of our Lord's Ascension.*

**Pamphylia**.—A Roman province on the south coast of Asia Minor, having Cilicia on the east and Lycia on the west.

*Notice in Acts.*

Paul and Barnabas, on the first missionary journey, first entered Asia Minor at Perga in Pamphylia (xiii. 13), and finally left Pamphylia by its chief seaport, Attalia (xiv. 25).

**Paphos**.—The capital of Cyprus, at the western extremity, and the residence of the Roman governor.

*Notice in Acts.*

Paul, on the first missionary journey, converted Sergius Paulus, the Governor, and smote Elymas the sorcerer with blindness for resisting his teaching and for endeavouring to persuade the Governor against the Apostles (xiii. 6—12).

**Patara**.—A city of Lycia on the south-western shore, not far from the river Xanthus. The island of Rhodes is immediately opposite.

*Notice in Acts.*

Here Paul, on his way to Jerusalem at the end of the third missionary journey, changed vessels, quitting the one by which he had voyaged from Greece for one sailing from Patara to Phœnicia (xxi. 2).

**Perga**.—A city of Pamphylia, situated on the river Cestrus.

*Notice in Acts.*

Here Paul and Barnabas, on the first missionary journey, first entered Asia Minor (xiii. 13).

Here John Mark, who had accompanied them from Antioch, departed from them and returned to Jerusalem (xiii. 13).

**Phœnicie** = Phœnicia, a tract of country of which Tyre and Sidon were the chief cities, in the north of Palestine, along the coast of the



Mediterranean Sea, bounded by that sea on the west, and by the mountain range of Lebanon on the east. The native name of Phœnicia was Kennan (Canaan), signifying lowland. Thus "the woman of Canaan" (Matt. xv. 22), whose daughter was vexed with a devil, is termed by Mark "*a Greek, a Syrophenician by race*" (Mark vii. 26).

**Phenice or Phœnix**, the name of a haven of Crete, on the western side of the southern coast.

**Notice in Acts.**

It was this harbour (looking to the north-east and south-east) that the sailing master tried to reach from Fair Havens on the voyage to Rome (xxvii. 12).

**Philippi**.—A city of Macedonia, about nine miles from the sea, having Neapolis for its port. In Paul's time it was a Roman colony. It was famous by reason of the neighbouring gold mines. In the neighbourhood were fought the two battles of Philippi, in which Brutus and Cassius were defeated by Antony and Octavius, B.C. 43.

**Notice in Acts.**

On his second missionary journey (his first visit to Europe), Paul converted and baptized Lydia; cast out the spirit of divination from a damsel; was brought before the magistrates, beaten, and put in prison. Here the jailor was converted, and Paul claimed the privileges of his Roman citizenship (xvi. 12, etc.).

The writer of the Acts was left at Philippi (xvi. 40) and rejoined Paul at Philippi on his way back to Europe at the conclusion of the third missionary journey (xx. 6).

**Phrygia**.—No exact district, but rather ethnological than political, denoting in a vague manner the western part of the central region of Asia Minor.

**Pisidia**.—A district of Asia Minor to the north of Pamphylia. Antioch, in Pisidia, was the chief town.

**Pontus**.—A large district of Asia Minor, bordering on the Euxine Sea. Aquila and Priscilla were natives of Pontus (xviii. 2).

**Ptolemais**.—The ancient Accho, the modern St. Jean d'Acre, or simply Acre.

**Notice in Acts.**

Paul landed here from Tyre on his last journey to Jerusalem (xxi. 7). There was a Christian Church there (xxi. 7).]

**Puteoli**.—The modern Pozzuoli, near Naples, the great landing-place of travellers to Italy from the Levant, and the harbour to which the Alexandrian corn-ships brought their cargoes. Here Paul landed on his journey to Rome (xxviii. 13).

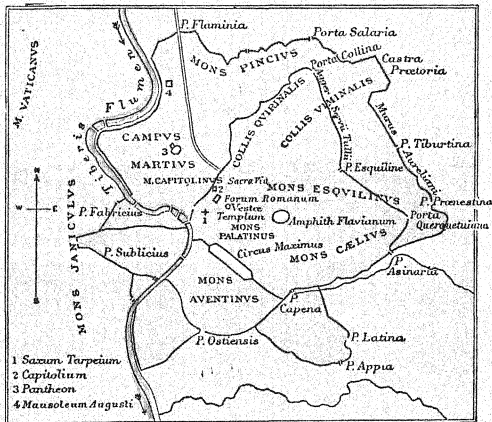
**Rhegium**.—Modern Reggio, on the southern point of Italy on the straits of Rhegium. Paul touched at Rhegium in his voyage from Melita to Italy (xxviii. 13).

**Rhodes**.—The famous island at the north-west extremity of Asia Minor, off the coast of Caria and Lycia. Celebrated for the great Temple of

the Sun, and for the great statue, the Colossus (one of the seven wonders of the world), in the harbour. It has been famous in the world's history, and was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John.

**Notice in Acts.**

Paul touched there on his return voyage to Syria from the third missionary journey (xxi. 1).



PLAN OF ROME

**Rome.**—For a description of the city and history, see Classical Dictionary.

**Notice in Acts.**

1. By a decree of Claudius Cæsar all Jews were commanded to depart from Rome (xviii. 2).
2. Paul appealed to Cæsar, and in consequence was sent by Festus to Rome (xxvii., xxviii.).

The impartial administration and firm rule of Rome were of great assistance to the Apostles in the first preaching of the Gospel.

Their military roads also rendered travel easy and safe, and materially furthered the rapid spread of Christianity. Thus—

- (1) Paul followed the great Egnatian road from Philippi through Thessalonica to Athens and Corinth (xvi., xvii.).
- (2) The privilege of Roman citizenship preserved Paul at Philippi (xvi. 37), and at Jerusalem (xxii. 25).
- (3) Roman impartiality caused Gallio to take no notice of the charge against Paul at Corinth (xviii. 14).
- (4) Roman rule rescued Paul from the fanatical Jews at Jerusalem (xxvi. 30).
- (5) Roman rule again preserved Paul at Cæsarea, and the appeal to Cæsar compelled Festus to abandon the design of taking Paul to Jerusalem, and rendered it imperative to send the Apostle to Rome (xxv. 9—12).

**Salamis.**—A city at the eastern end of the island of Cyprus, in the bay which is now called Famagousta. It was the first place visited by Paul and Barnabas on the first missionary journey on leaving the mainland at Seleucia (xiii. 5).

**Salmone.**—The east point of the island of Crete.

**Samos.**—An island off that part of Asia Minor where Ionia touches Caria. It has been famous in both ancient Greek and modern European history.

Paul sailed by it from Chios to Trogyllium on his last journey to Jerusalem (xx. 15).

**Samothracia.**—An island in the north of the Ægean Sea, in the direct route from Troas across to Neapolis.

On the second missionary journey Paul crossed from Troas to Neapolis in two days, calling at Samothracia at the end of the first day (xvi. 11).

**Saron, or Sharon.**—The plain of Sharon, a broad, rich tract of land extending along the coast from Joppa to Cæsarea.

The inhabitants of Sharon were converted by the miracle of the healing of the paralytic Æneas by Peter (ix. 35).

**Seleucia.**—Near the mouth of the Orontes and sixteen miles from Antioch, of which city it was the seaport.

Paul and Barnabas sailed from Seleucia starting on their first missionary journey (xiii. 4).

**Sidon.**—The well-known seaport on the coast of Phœnicia.

On leaving Cæsarea for Rome the vessel called at Sidon where Paul went on shore by leave of the centurion Julius (xxvii. 3).

**Sychem.**—The ancient Shechem.

Lying between Mounts Gerizim and Ebal.

Stephen makes reference to Sychem in his defence before the Sanhedrim.

The events occurring at Shechem in patriarchal times, and as connected with Acts, are:—

- (1) It was the first resting-place of Abraham on his migration from Mesopotamia (Gen. xii. 6).

- (2) Jacob, on his return from his sojourn with Laban at Padan-aram, settled at Shechem (Gen. xxxiii. 18).
- (3) Here he bought "the parcel of ground" from the children of Hamor, the father of Shechem (Gen. xxxiii. 19).
- (4) Jacob subsequently bequeathed this piece of land as a special bequest to his son Joseph (Gen. xlviii. 22).

**Syracuse.**—The celebrated city on the east coast of Sicily.

Paul arrived thither in an Alexandrian ship from Melita on his voyage to Rome. He stayed there three days (xxviii. 12).

**Tarsus.**—The capital of Cilicia, situated in a mild and fertile plain on the banks of the Cydnus. Augustus made it a "free city," but that did not constitute its inhabitants Roman citizens. The schools of Tarsus were held in high reputation.

**Notices in Acts.**

- (1) It was the birthplace of Paul who styles himself "*a Jew, of Tarsus, in Cilicia, a citizen of no mean city*" (xxi. 39).
- (2) When Paul went up from Damascus to Jerusalem, the Grecian Jews sought to slay him, so the brethren sent him down to Caesarea, and thence to Tarsus (ix. 30).
- (3) Paul remained at Tarsus until Barnabas came to Tarsus to seek him after the Gospel had been preached to the Gentiles at Antioch (xi. 25).

**The Fair Havens.**—A harbour on the south coast of the island of Crete, near the town of Lasea.

**Notice in Acts.**

Paul and his companions sailed round the east coast of Crete, past Cape Salmone, and attained to the harbour of Fair Havens. This harbour being exposed was not convenient for wintering, so they endeavoured to reach Phenice on the south-west of the island.

**Thessalonica.**—The modern Saloniki, ancient Therma. Called Thessalonica by Cassander, after the name of his wife, the sister of Alexander the Great. For several centuries this city was a great bulwark of Oriental Christendom against the Saracens.

**Notice in Acts.**

It was visited by Paul and Silas on the second missionary journey. They stayed there some time, and were compelled to leave through the hostility of the Jews, who raised a tumult and brought Jason and others before the magistrates (xvii. 1-9).

Paul wrote two epistles to the Thessalonians.

**Thyatira.**—A town on the river Lycus in Lydia. Dyeing was one of the staple trades of Thyatira.

Lydia, converted by Paul at Philippi, was a seller of purple from Thyatira (xvi. 14).

**Troas.**—A seaport on the coast of Mysia.

**Notices in Acts.**

- (1) The city from which Paul first sailed, in consequence of his

vision of the man of Macedonia appearing unto him, to carry the Gospel from Europe to Asia (xvi. 8, 11).

- (2) Paul called here on his way from Europe to Jerusalem on his last journey to that city. He stayed seven days. Here he raised Eutychus to life (xx. 5, 6).

**Further Notice.**

From 2 Tim. iv. 13 we gather that Paul again visited Troas during the period between his first and second imprisonments at Rome.

**Trogyllium.**—A promontory of Caria on the mainland of Asia Minor, separated from Samos by a channel about a mile in width. It was the last station before Miletus on the last voyage to Jerusalem.

**Tyre.**—The well-known seaport of Phœnicia.

On his last journey to Jerusalem Paul landed at Tyre, for the ship had to unlade, and stayed seven days with the disciples there (xxi. 3).

## BIOGRAPHICAL NOTES.

**Æneas.**—A paralytic at Lydda, bedridden for eight years, who was healed by Peter (ix. 33, 34).

**Agabus,** a Christian prophet in the Apostolic age.  
**Notices in the Acts.**

- (1) He came down from Jerusalem to Antioch, "*and signified by the Spirit that there should be a great famine over all the world*" (xi. 28).

The famine occurred in the reign of Claudius, A.D. 44.

In consequence of the prediction the disciples at Antioch sent relief to the brethren at Judæa (xi. 29).

- (2) He came down from Jerusalem to Cæsarea, when Paul, on his last journey to Jerusalem, was staying with Philip, the Evangelist, and when he was come, "*taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles*" (xxi. 10, 11).

The brethren endeavoured to persuade Paul not to go up to Jerusalem, but the Apostle persisted in his purpose.

The prophecy was fulfilled by the Jews seizing Paul in the Temple (xxi. 30).

The chief captain rescued Paul, and finally sent him to Felix, at Cæsarea. Subsequently, when Paul appealed to Cæsar, Festus sent the Apostle to Rome, in which city Paul remained till his martyrdom.

**Alexander,** a Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith, to plead their cause with the mob, as being unconnected with the attempt to overthrow the worship of Diana (xix. 33).

*Note.*—It has been suggested that Alexander was Alexander the coppersmith mentioned (2 Tim. iv. 14) as having *done much evil* to the Apostle. If so, he may have had some grade connection with Demetrius.

**Alexander**, one of the Sadducean party, who tried Peter and John for preaching the doctrine of the resurrection after the healing of the cripple at the Beautiful Gate of the Temple (Acts iv. 6).

**Ananias**.—A Jewish disciple at Damascus to whom the Lord appeared in a vision, and ordered him to seek out Saul at the house of Judas, in the street called Straight, commissioning him to lay hands upon Saul, to restore his sight, to announce his election as a preacher to the Gentiles, and to baptize him (ix. 10, 17).

Paul describes Ananias as "*a devout man according to the law, well reported of by all the Jews that dwell*" in Damascus (xxii. 12).

Tradition reports that he was afterwards Bishop of Damascus, and that he died by martyrdom.

**Ananias** (or Hananiah = one to whom the Lord has been gracious), a disciple at Jerusalem, husband of Sapphira. Having sold a piece of land for the benefit of the Church, he kept back part of the price, bringing to the Apostles the remainder, as if it were the whole, his wife being also privy to the scheme. Peter being enabled by the power of the Spirit to see through the fraud, denounced him as having lied to the Holy Ghost, i.e. having attempted to pass upon the Holy Spirit, who guided the Apostles, an act of deliberate deceit. On the denunciation of Peter, Ananias fell down and expired.

**Ananias**, son of Nebedacus, nominated to the office of high priest by Herod, King of Chalcis, A.D. 48. He was conspicuous for cruelty and injustice, and had been sent to Rome to take his trial before Claudius on a charge of oppression, brought by the Samaritans, A.D. 52. He resumed office on his return, but was deposed shortly before the recall of Felix. He was assassinated by the Sicarii at the beginning of the last Jewish war.

#### Notice in Acts.

When Paul was brought by the chief captain before the Sanhedrim, Ananias presided and bade the officers smite Paul on the mouth (xxiii. 2).

**Annas**, a high priest of the Jews. He was the son of Seth, and was high priest from A.D. 7-24, when he was deposed by the Romans, and his son-in-law, Caiaphas, appointed high priest A.D. 24. In Luke iii. 2, both Annas and Caiaphas are called high priests, and Annas is mentioned first. Of this three explanations are given, viz. :—

- (1) That by the Mosaic law the high priesthood was held for life (Num. xxxv. 25), and since Annas had only been deposed by the arbitrary caprice of the Romans, he would legally and religiously be regarded as high priest by the Jews.
- (2) That he was president of the Sanhedrim.
- (3) That the high priesthood was at this time in the hands of a clique of Sadducean families. According to Josephus, there had been twenty-eight high priests in 107 years.

Our Lord, on His capture in the garden of Gethsemane, was taken first to Annas (John xviii. 13), who then sent him bound to Caiaphas (xviii. 24). Annas was a Sadducee.

**Notice in Acts.**

As trying Peter and John for preaching the doctrine of the resurrection after the healing of the cripple at the Beautiful Gate of the Temple (Acts iv. 6, etc.).

**Apollos.****Notices in Acts.**

- (1) A Jew born in Alexandria, eloquent and mighty in the Scriptures. He was instructed in the way of the Lord knowing only the baptism or doctrine of John the Baptist. He came to Ephesus in the interval between Paul's second and third missionary journeys, and was more perfectly taught by Aquila and Priscilla (xviii. 24, 25, 26).
- (2) He then became a preacher of the Gospel, first in Achaia, then at Corinth (xviii. 27), where he is said to have watered that which Paul planted (1 Cor. iii. 6). He came to be regarded by some Corinthians as the equal of Paul, and there arose a strong party feeling in that Church, which is rebuked by Paul in his First Epistle to the Corinthians.

**Aquila and Priscilla (his wife).****Notices in Acts.**

- (1) A Jew, a native from Pontus, who had fled with his wife Priscilla from Rome, in consequence of the decree of Claudius commanding all Jews to quit the city (xviii. 2).
- (2) Paul found him at Corinth on his arrival from Athens, on his second missionary journey (xviii. 2).
- (3) He became acquainted with the Apostle, and they abode together and wrought at their common trade of tent-making (xviii. 3).
- (4) On the departure of Paul from Corinth a year and six months later, Priscilla and Aquila accompanied him to Ephesus (xviii. 18).
- (5) There Paul left them; and when Apollos came to Ephesus, they took him and taught him the way of the law more perfectly (xviii. 26).

**Further Notices.**

- (1) When the First Epistle to the Corinthians was written, Aquila and his wife were still at Ephesus. "*Aquila and Prisca salute you much in the Lord*" (1 Cor. xvi. 19).
- (2) Later we find them at Rome, and their house a place of assembly for Christians. They are there described as having endangered their lives for that of the Apostle (Rom. xvi. 3, 4, 5).
- (3) In Tim. iv. 19, Paul sends salutation to them as being with Timothy, probably at Ephesus.

**Aristarchus.****Notices in Acts.**

- (1) A Thessalonian who accompanied Paul on his third missionary journey (xix. 29).

(2) He was with the Apostle on his return to Asia (xx. 4).

(3) He was a companion of Paul on the voyage to Rome (xxvii. 2)

#### Further Notice.

He was afterwards Paul's fellow-prisoner at Rome (Còl. iv. 10 Philém. 24).

**Barnabas.**—A name signifying "son of prophecy" or "exhortation" (or, but not so probably, "consolation," as A. V.), given by the Apostles to Joses or Joseph, a Levite, of the island of Cyprus, one of the early disciples of Christ.

He had a sister Mary, mother of John Mark, living in Jerusalem (Acts xii. 12).

His relationship to Mark is recorded (Còl. iv. 10), "*Marcus, the cousin of Barnabas.*"

#### Notices in Acts.

- (1) As selling land and giving the price to the common fund (iv. 36).
- (2) We find him (Acts ix. 27) introducing the newly-converted Saul of Tarsus to the Apostles at Jerusalem, in a way which seems to imply previous acquaintance between them. (Possibly Barnabas, of Cyprus, had visited the famous schools of Tarsus, and there met Saul).
- (3) When tidings came to the Church at Jerusalem that men from Cyprus and Cyrene had been preaching to Gentiles at Antioch, Barnabas (a native of Cyprus) was sent there (xi. 19, 22).
- (4) From Antioch he went to Tarsus, to seek Saul, and having found him, he brought him to Antioch (xi. 25, 26).
- (5) With Saul he went up to Jerusalem from Antioch, with the relief collected there for the brethren in Judæa during the famine prophesied by Agabus (xi. 29, 30).
- (6) On their return to Antioch Saul and Barnabas were ordained by the Church for missionary work, and sent forth (xiii. 1-3). From this time Barnabas and Paul are acknowledged as *Apostles*. Their first missionary journey was confined to Cyprus and Asia Minor, and there is no special mention of Barnabas save that he was called "Jupiter" by the people of Lycaonia, who gave to Paul the name of "Mercurius."
- (7) Some time after their return from the first missionary journey they were sent to Jerusalem to settle the difficult question respecting the necessity of circumcision for Gentile converts (xv. 1-34).
- (8) After a stay at Antioch, on their return, a variance arose between Paul and Barnabas on the question of taking with them, on a second missionary journey, John Mark, cousin of Barnabas. "*There arose a sharp contention, so that they parted asunder,*" and Barnabas took Mark, and sailed to Cyprus (xv. 36-39).

There is no further notice of Barnabas in Scripture.

Tradition states that he went to Milan, and became first bishop there.



**Blastus.**—The chamberlain of Herod Agrippa I. The people of Tyre and Sidon made him their friend, and employed him as a mediator between them and the anger of Herod (xii. 20).

As the name implies, most probably Blastus was a Roman. As Herod Agrippa I. had spent many years at Rome, and was high in favour with Claudius, the reigning emperor, it is probable that some Romans would take office under the Jewish king.

**Caiaphas**, called also Joseph, high priest of the Jews under Tiberias, during the years of our Lord's ministry, and at the time of His condemnation and crucifixion. He was son-in-law of Annas. He was appointed by the Romans A.D. 24. In Luke iii. 2, both Annas and Caiaphas are mentioned as high priests (for explanation see Annas above). "*Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people*" (John xviii. 14). When our Lord was captured in the garden of Gethsemane, He was taken to Annas first, who sent Him bound to Caiaphas, by whom He was tried (John xviii. 24, 28).

#### Notice in Acts.

As along with Annas and others trying Peter and John for preaching the doctrine of the resurrection after the healing of the cripple at the Beautiful Gate of the Temple (Acts iv. 6, etc.).

**Candace.**—A queen of Ethiopia (Meroe) mentioned in Acts viii. 27.

The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens, as the Pharaohs, kings of Egypt, or the Cæsars, emperors of Rome.

**Claudius Lysias**, chief captain or prefect of the garrison at Jerusalem at the time of the last visit of Paul to that city. He rescued Paul from the violence of the Jews, and, finding that the Apostle's life was in danger through a plot of the Jews to assassinate him, sent him to Felix at Cæsarea.

**Claudius**, the fourth Roman Emperor, reigned from 41—54 A.D. He owed his nomination to the supreme power mainly through the influence of Herod Agrippa I., whom he rewarded by bestowing upon him the kingdom of Judæa. After a weak reign he was poisoned by his wife Agrippina, the mother of Nero, A.D. 54.

#### Notices in Acts.

- (1) The famine predicted by Agabus "*came to pass in the days of Claudius*" (xi. 28).
- (2) Aquila and Priscilla came to Corinth from Rome "*because Claudius had commanded all the Jews to depart from Rome*" (xviii. 2).

**Cornelius**, of the Cornelia-gens, one of the best known patrician families or clans of Rome. It included the two Scipios, Africanus and Asiaticus, the Dictator Sulla, the historian Tacitus, and the physician Celsus. Of its women, Cornelia, the mother of the Gracchi, is the most famous.

### Notices in the Acts.

A Roman centurion of the Italian band stationed at *Cæsarea*. His character is described as being "*a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway*" (x. 2), i.e. he was a worshipper of the true God, but did not conform to the rites and ordinances of the Law. This is conclusively proved by the language of Peter (v. 28), when he declares that it was unlawful for himself, a Jew, to consort with Cornelius, a Gentile. He was not, therefore, a complete proselyte. Whilst Cornelius was praying at *Cæsarea*, an angel appeared unto him, bidding him send to Joppa for Peter, who should instruct him in what he had to do. On Peter's arrival, and after explanation from Cornelius, and an address from Peter, the Holy Ghost descended upon Cornelius and his friends, and they spake with tongues, whereupon Peter caused them to be baptized. Subsequently Peter, before the elders at Jerusalem, defended his action in having Cornelius baptized.

Cornelius thus became the first-fruit of the Gentile world to Christ.

Tradition states that he built a Christian Church at Jerusalem.

**Crispus**, ruler of the Jewish synagogue at Corinth (xviii. 8). He was one of the few converts that Paul personally baptized (1 Cor. i. 14).

**Damaris**, an Athenian woman, converted by Paul's preaching (xvii. 34)

Tradition makes her to have been the wife of Dionysius the Areopagite.

**Demetrius**, a maker of the silver shrines of Diana at Ephesus. These shrines were small models of the great temple of the Ephesian Diana with her statue, which it was customary to carry on journeys, and place in houses as charms.

### Notice in Acts.

Demetrius and his fellow craftsmen, in fear of their trade, raised a tumult against Paul and his missionary companions (xix. 24—41).

**Diana**, a Roman goddess, corresponding to the Greek Artemis, the tutelary goddess of the Ephesians. The Ephesian Diana was, however, regarded as invested with very different attributes, and made the object of a different worship from the ordinary Diana of the Greeks, and is rather, perhaps, to be identified with Astarte and other female divinities of the East.

### Notices in Acts.

1. At Ephesus there was a temple to her honour (xix. 27).
2. In this temple was an image of Diana, reported to have fallen from Jupiter (xix. 35).
3. Pilgrimages were made to this temple, and there was a great sale of silver shrines, i.e., models of the temple and the image (xix. 24).
4. The goddess was universally worshipped, especially in the province of Asia, "*whom all Asia and the world worshippeth*" (xix. 27).

Pausanias confirms this statement, and says "that the Ephesian Diana was honoured probably more than any other deity."

5. Demetrius and the silversmiths, finding the sale of shrines falling off in consequence of the preaching of Paul, raised a tumult against the Apostle and his companions (xix. 24-41).

Games were celebrated at Ephesus annually in honour of Diana, and were controlled by the Asiarchs—the chief of Asia (xix. 31).

**Dionysius the Areopagite**, an eminent Athenian, a member of the council of Areopagus, converted to Christianity by Paul (xvii. 34). Tradition makes him to have been the first bishop of Athens.

**Elymas the Sorcerer**, or **Bar Jesus** (son of Jesus), a magician found by Paul and Barnabas on their first missionary journey as living with Sergius Paulus, the governor of Cyprus, at Paphos. He endeavoured to withstand the preaching of the Apostles, and was smitten with blindness by Paul (xiii. 6-12).

**Erastus**, one of the attendants of Paul at Ephesus. He was sent forward with Timothy into Macedonia, while Paul remained in Asia (xix. 22). Probably the same Erastus mentioned as being at Corinth. "*Erastus abode at Corinth*" (2 Tim. iv. 20), but not Erastus the chamberlain (Rom. xvi. 23).

**Eutychus**, a youth at Troas who, sitting in a window and having fallen asleep while Paul was discoursing far into the night, fell from the third story, and being taken up dead was miraculously restored to life by the Apostle (xx. 9).

**Gamaliel**, a Pharisee and celebrated doctor of the law. He was president of the Sanhedrim under Tiberius, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem.

#### Notices in the Acts.

"*A Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people*" (Acts v. 34).

He was the instructor of Paul, who was brought up in Jerusalem at the feet of Gamaliel (Acts xxii. 3).

He gave prudent worldly advice to the Sanhedrim concerning the treatment of the followers of Jesus. "*Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God*" (Acts v. 38, 39). His counsel was followed.

**Gaius of Derbe** accompanied Paul from Europe to Asia on his return from the third missionary journey (xx. 4). He has no connection with any other Gaius mentioned in the New Testament (xix. 29).

**Gaius of Macedonia**, a travelling companion of Paul. With Aristarchus he was seized and carried by the mob into the temple at Ephesus during the riot created by Demetrius the silversmith (xix. 29).

**James**, the son of Alphaeus. The President of the first Christian Council at Jerusalem (xv.), and first Bishop of Jerusalem is *James*, who may have been either,

- (a) *The Brother of our Lord*; or,
- (b) *The Son of Alphaeus*.

Most probably the Brother of our Lord, for Paul styles the James whom he saw on his visit to Jerusalem, as "*the Lord's Brother*" (Gal. i. 19). He also alludes to the same James as 'a pillar of the Church' (Gal. ii. 9).

**Jason of Thessalonica**, who entertained Paul and Silas, and was in consequence attacked by the Jewish mob (xvii. 5, 6, 7-9). Probably the same Jason mentioned as joining with Paul in his salutation to the Roman brethren (Rom. xvi. 21).

**John**, one of the Sadducean party, who tried Peter and John for preaching the doctrine of the resurrection after the healing of the cripple at the Beautiful Gate of the Temple (Acts iv. 6).

**John Mark** is probably the same as Mark the Evangelist.

#### Notice in the Gospels.

None, unless he were the young man in the linen garment mentioned by Mark alone on the night of our Lord's betrayal (Mark xiv. 51, 52).

#### Notices in the Acts.

- (1) His mother's name was Mary, and she had a house in Jerusalem, to which Peter came, as to a familiar place, after his miraculous deliverance from prison (Acts xii. 12). The deduction from this event is that Peter was an intimate friend of the family.
- (2) Mark accompanied Paul and Barnabas as their "minister" or "attendant" on their first missionary journey, but only proceeded as far as Perga, where he turned back (Acts xiii. 5, xiii. 13).
- (3) On the second journey he was the occasion of a sharp contention between Paul and Barnabas. "*Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went through Syria and Cilicia*" (Acts xv. 37-41).

#### Notices in the Epistles.

- (1) "*Marcus, the cousin of Barnabas*" (Col. iv. 10).

This passage shows that Mark was the nephew of Barnabas; the relationship will account for the indulgent treatment he received from Barnabas. As Paul speaks of Mark being with him, it is clear that the estrangement was not of long duration. As the Epistle to the Colossians was written from Rome, it is evident that Mark was Paul's companion during his imprisonment there.

- (2) "*Marcus, my fellow-worker*" (Philem. 24).

This passage furnishes a further proof of his reconciliation to Paul, and of his being the companion of the Apostle at Rome during his first imprisonment.

- (3) "*Take Mark, and bring him with thee: for he is useful to me for ministering*" (2 Tim. iv. 11).

Therefore, he was with Timothy at Ephesus when Paul wrote to the latter during his second imprisonment at Rome.

- (4) "*She that is in Babylon, elect together with you, saluteth you; and so doth Mark my son*" (1 Pet. v. 13).

Therefore, later he was with Peter at Babylon. This passage confirms the familiar relationship between Peter and the family of Mark, and supports the theory that Mark was converted by Peter.

It also confirms the universal tradition of the Church that Mark wrote the Gospel which bears his name under the superintendence of Peter.

*Tradition* asserts that he was the companion of Peter at Rome, and that he was sent by Peter on a mission to Egypt. Here he founded the Church of Alexandria, of which Church he was the first Bishop, and where he suffered martyrdom. His body is reported to have been conveyed to Venice, and to have been deposited in the Cathedral in that city which bears his name. The symbol of Mark is "a Lion" (Rev. iv. 7), and the standard of Venice is still "The Lion of St. Mark."

### John the Baptist.

#### Notices in Acts.

- (1) "*For John indeed baptized with water*" (Acts i. 5).
- (2) Of Apollos it is said that before he was instructed by Aquila and Priscilla, he knew only "*the baptism of John*" (Acts xviii. 25.).
- (3) Of the twelve men at Ephesus it is recorded that they had been baptized "*Into John's baptism*" (Acts xix. 3).
- (4) Paul, in baptizing these converts describes the baptism of John thus:— "*John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus*" (Acts xix. 4).
- (5) Historical allusions to the baptism of John are made—
  - (a) By Peter in his address to Cornelius (x. 37).
  - (b) By Paul in his sermon at Antioch in Pisidia (xiii. 24. 25).

### Joseph, called Barsabas, who was surnamed Justus.

#### Notice in Acts.

One of the two persons chosen by the assembled Church as worthy to fill the place in the Apostolic company from which Judas fell (Acts i. 23). The choice fell on Matthias.

He had been a constant attendant upon Jesus during the whole of His ministry.

Eusebius states that Joseph Barsabas was one of the seventy disciples.

**Justus surnamed Barsabas**, a leading member of the Apostolic Church at Jerusalem. He was endued with the gift of prophecy.

*Notices in Acts.*

Justus and Silas were chosen as delegates to accompany Paul and Barnabas to Antioch to make known and explain the decree of the Council at Jerusalem concerning the terms of admission of the converts (xv. 22).

Confirming his prophetic gifts to confirm the brethren at Antioch.

(a) At Jerusalem he returned to Jerusalem (xv. 32).

He is mentioned that he was the brother of Joseph, surnamed Justus.

*Note.*—Paul incurred the wrath of the Gentiles.

### 3. By Gentiles.

(a) At Philippi, where he witnessed a popular revolt "in the days of the taxing," and was imprisoned in his speech before the Sanhedrim. He was released, and his followers were dispersed. Justus was a Gaulonite of the city of Gamala, a Galileean from his inscription taking its name. He said, "We have no Lord or Master but Jesus Christ," and he refused to pay the Romans to tax the Jews. He was a Gaulonite.

**Julius**, the centurion of the cohort of the "band to whose charge Paul was delivered when he was sent prisoner from Caesarea to Rome (xxvii. 1). From his treatment of Paul he seems to have been of a kindly, courteous disposition.

**Justus**, a Christian at Corinth, to whose house Paul had recourse when the Jews would hear his preaching no longer (xviii. 7).

**Lucius of Cyrene**, a prophet and teacher of the Church at Antioch; one of those who, instructed by the Holy Ghost, consecrated Paul and Barnabas for their missionary work (xiii. 1).

*Notices in Acts.*

1. He was very possibly one of the men of Cyrene who being "scattered abroad on the tribulation that arose about Stephen" went to Antioch preaching the Lord Jesus (xi. 19, 20).

2. It is supposed he is the Lucius mentioned as joining with Paul in his salutation to the Roman brethren.

There is no reason for regarding him as identical with Luke the Evangelist (see p. xi.).

**Lydia**.—The first Roman convert of St. Paul, converted at Philippi.

1. She was a Jewish proselyte, and was converted by the Apostle at the Jewish Sabbath worship at the proseuche, or place of prayer by the river side.

2. She was a native of the city of Thyatira, which was famous for its dyeing works. Lydia was a seller either of dye or of dyed goods.
3. After her conversion she became the hostess of Paul. From this it is inferred that she was a woman of considerable means (xvi. 14-15).

**Manaen**, one of the teachers and prophets at the Church of Antioch, at the time of the appointment of Saul and Barnabas as missionaries to the Gentiles (xiii. 1).

He is described as the foster-brother of Herod the tetrarch.

**Manson**, a native of Cyprus, one of the early disciples. He was the host of Paul on his last visit to Jerusalem (xxi. 16).

**Mary, mother of Mark** was the sister of the Apostle Barnabas, "*Mark, the cousin of Barnabas*" (Col. iv. 10). She had a house in Jerusalem. As her brother had (iv. 37) given up lands for the common treasury, so possibly Mary was possessed of means which enabled her to put a house at the service of the Church for prayer. Peter, on his release from prison, went to the house of Mary. This indicates that there was some special intimacy between Peter and the family of Mary, and this is confirmed by his styling Mark as "*his son*" (1 Peter v. 13). Like Barnabas, Mary must have been of the tribe of Levi, and connected with Cyprus.

### **Mary, The Virgin, Mother of our Lord.**

#### **Notice in Acts.**

As being with the Apostles in the upper room when Matthias was chosen as an Apostle to fill the place of Judas Iscariot (Acts i. 14).

### **Matthias.**

#### **Notice in Acts.**

He was the Apostle elected to fill the place of Judas (Acts i. 23).

He had been a constant attendant upon Jesus during the whole of His ministry.

It is said that he preached the Gospel, and suffered martyrdom in Ethiopia.

**Nicanor**.—One of the seven deacons appointed to superintend the "daily ministrations" after the dispute between the Grecian and Hebrew disciples (vi. 5).

**Nicolas**.—One of the seven deacons appointed to superintend the "daily ministrations" after the dispute between the Grecian and Hebrew disciples (vi. 5).

He was a native of Antioch, and a proselyte to the Jewish faith (vi. 5).

A sect of Nicolaitanes is mentioned in Rev. ii. 6, 15, against which John speaks in condemnatory terms. It has been much questioned whether this Nicolas was their founder. There seems, however, to be

little trustworthy evidence for connecting this Nicolas with the immoral and licentious Nicolaitanes.

**Parnenas.**—One of the seven deacons appointed to superintend the "daily ministrations" after the dispute between the Grecian and Hebrew disciples (vi. 5).

**Philip.**—First mentioned in the account of the dispute between the Hebrew and Grecian disciples in Acts vi.

He was one of the seven appointed to superintend the daily distribution of alms (vi. 5).

He is known as Philip the Evangelist (Acts xxi. 8), or Philip the Deacon.

Upon the persecution after the death of Stephen, and which persecution naturally fell upon the *party of Stephen*, Philip went down to the city of Samaria, and preached the Gospel there. It is recorded that he worked miracles and signs (viii. 5, 6).

From Samaria he is directed by an angel of the Lord to take the desert road from Jerusalem to Gaza, and on this road he baptizes the Ethiopian eunuch (viii. 26—40).

He is taken up from the eunuch by the Spirit, and is afterwards found at Azotus (Ashdod), and makes his way to Cæsarea, along the coast-line, preaching the word in the cities he passes through.

The last notice of him in the Acts is in the account of Paul's last journey to Jerusalem. It is to his house at Cæsarea, as one well known to them, that Paul and his companions turn for shelter. He had four daughters, who possessed the gift of prophetic teaching. It is in his house that Agabus prophesied of the persecution Paul should undergo at Jerusalem at the hands of the Jews (xxi. 8-14).

**Prochorus.**—One of the seven deacons, being third on the list, and named after Stephen and Philip (vi. 5).

**Publius.**—(1.) The chief man—probably the governor—of Melita, who received and lodged Paul and his companions when they were shipwrecked off that island (xxviii. 7).

(2) Paul healed the father of Publius, who was suffering from fever and dysentery (xxviii. 8).

(3) He evidently possessed property in the island (xxviii. 7).

**Rhoda**, the maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison. When she recognized Peter's voice "*she opened not the gate for joy, but ran in, and told that Peter stood before the gate*" (xii. 14). The assembled Christians were incredulous, and did not believe her story till they had opened the door and found that Peter was really there.

**Sapphira** (Sapphire, a precious stone), the wife of Ananias. She conspired with her husband to deceive the Apostles in selling a piece of land, and bringing to the Apostles part of the price, professing it to be the whole. Sapphira entered the presence of the Apostles after the death of Ananias, and when questioned by Peter, told the same tale as her husband, for which she was like him denounced by the Apostle, and likewise fell down and died.



**Sceva.**—(1) A Jew, described as a "high priest," residing at Ephesus at the time of Paul's second visit to that city (xix. 14—16).

- (2) His sons attempted to exorcise an evil spirit by calling the name of Jesus over the man possessed. The demoniac attacked them and put them to flight (xix. 14—16).
- (3) Sceva may have exercised the office of high priest at Jerusalem, or have been the head of one of the twenty-four courses.

**Secundus**, a Thessalonian, who accompanied Paul from Corinth to Asia on his return to Jerusalem from his third missionary journey (xx. 4).

**Sergius Paulus**, the proconsul of Cyprus when Paul and Barnabas visited that island on the first missionary journey. He is described as an intelligent man and a seeker after truth. Though opposed by Elymas the sorcerer, the teaching of the Apostles convinced and converted the governor (xiii. 7).

**Silas.**—The name (from *silva*, a wood) indicates a Hellenistic Jew.

Notices in Acts.

- (1) A prophet and teacher at Jerusalem; sent with Judas, surnamed Barsabas, to convey the letter of the Council from Jerusalem to Antioch (xv. 22, 32).
- (2) He remained at Antioch, and on the quarrel between Paul and Barnabas was chosen by Paul as his companion on the second missionary journey (xv. 40).
- (3) Was imprisoned with Paul at Philippi, and like the Apostle claimed the Roman franchise (xvi. 37). Hence we conclude that Silas was a Roman citizen.
- (4) At Berea he was left behind with Timothy while Paul proceeded to Athens (xvii. 14).
- (5) He afterwards rejoined the Apostles at Corinth (xviii. 5).

Under the name of Silvanus he is mentioned frequently in the Epistles as being at Corinth. Tradition represents him as having become bishop of Corinth.

**Simeon called Niger**, one of the teachers and prophets of the Church at the time of the appointment of Paul and Barnabas as missionaries to the Gentiles (xiii. 1).

**Simon**, known as **the tanner**, to distinguish him from other Simons mentioned in Scripture, was a Christian disciple living at Joppa, with whom Peter lodged. He was a tanner (ix. 43), and his house was near the seaside (x. 6). Here Peter was lodging when he saw the vision of the sheet containing all manner of creatures, and it was hence that he was summoned by the messengers of Cornelius to go to visit him at Cæsarea (x. 17, 18).

**Simon Magus.**—A magician or sorcerer living at Samaria, who by his arts had bewitched the people of Samaria so that they said of him—*"This man is that power of God which is called Great"* (viii. 9, 10).

Amazed at the miracles of Philip, he became one of his disciples, and was baptized (viii. 13). When Peter and John came down to Samaria, and the gift of the Holy Ghost was conferred by the laying on of hands, Simon desired to buy this gift for money. The motive evidently was to apply the power to the prosecution of magical arts. His proposition met with severe denunciation from Peter, followed by a petition on the part of Simon denoting terror rather than repentance.

From other sources we learn that he was born at Gitton, a village of Samaria, and that he was probably educated at Alexandria. He seems to have been of the Gnostic school. The later history given of Simon represents him as the persistent enemy of Peter, and as following that Apostle to Rome for the purpose of encountering him. In all encounters Simon was signally defeated. There are wild and vague traditions concerning his death. According to one account Simon was buried alive at his own request in the confident assurance that he would rise again on the third day. According to another account he endeavoured to prove his supernatural powers by attempting to fly, but fell in answer to the prayer of Peter, breaking his leg, and in vexation committed suicide.

**Sopater of Berea**, one of the companions of Paul from Greece to Asia on his return to Jerusalem from his third missionary journey (xx. 4). Probably the same as Sosipater mentioned as joining with Paul in his salutation to the Roman brethren (Rom. xvi. 21).

**Sosthenes**, a Jew, the chief ruler of the synagogue at Corinth, who was seized and beaten in the presence of Gallio (xviii. 12—17). Either (1), a Christian and ill-treated by the Jews as being a friend of Paul; or (2), a bigoted Jew, and the crowd being Greeks, and ever ready to show their contempt of the Jews, took advantage of the indifference of Gallio and turned their indignation against Sosthenes. If so he was the successor of Crispus as chief of the synagogue.

**Stephen**.—The first martyr.

Notices in the Acts.

- (1) He was the chief of the Seven (commonly called Deacons), appointed to rectify the complaints in the early Church at Jerusalem made by the Grecians (or Hellenists) against the Hebrew Christians.
- (2) *Character* (a) "*A man full of faith and of the Holy Spirit*" (vi. 5).  
 (b) "*Full of grace and power*" (vi. 8).  
 (c) Of irresistible "*wisdom and the Spirit*" (vi. 10).  
 (d) "*Full of the Holy Ghost*" (vii. 55).
- (3) *Work* (a) "*Wrought great wonders and signs among the people*" (vi. 8), and he is the first outside the Apostles, who is recorded as having worked miracles.  
 (b) Disputed with the synagogues of the Libertines, Cyrenians, and Alexandrians, and them of Cilicia and Asia, and discomfited them (vi. 9).
- (4) *Teaching*. He maintained that the worship of Jehovah was now no longer to be confined locally to one nation, one city, and

one temple, and also declared that the Jewish ritual connected with the local worship was now no longer essentially binding upon all worshippers.

- (5) *Accusers.* The Hellenistic Jews, who, discomfited in argument by Stephen, "*stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council*" (vi. 12).
- (6) *Charge or accusation.* False witnesses declared, "*This man ceaseth not to speak words against this holy place, and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us*" (vi. 13, 14).
- (7) *Defence.* (For analysis thereof, see pp. 29—31). The framework of the defence is a summary of the history of the Jewish Church. In the facts quoted he is guided by two principles.

- I. He endeavours to prove that, even in the previous Jewish history, the presence and favour of God had not been confined to the Holy Land, or the Temple of Jerusalem.

- II. He shows that from the earliest times of the Jewish nation there had been the same rebellious, ungrateful, narrow spirit that had appeared in this last stage of their political existence.

It would seem that at the close of his argument Stephen saw a change in the aspect of his judges, as if for the first time they caught the drift of his reasoning. He suddenly breaks off his calm argument, and turns upon them with an impassioned attack.

- (8) *Fate.* His judges "*were cut to the heart, and gnashed upon him with their teeth*" and when Stephen, turning his face to heaven, declared that he saw "*the heavens opened, and the Son of Man standing on the right hand of God,*" they broke into a loud yell, clapped their hands to their ears, flew upon him as with one impulse, and dragged him out of the city to the place of execution. Here he was stoned, the witnesses laying their clothes at the feet of Saul.

**Tabitha.** (Aramaic) or *Dorcas* (Greek) = a gazelle.

Was a female disciple at Joppa. She was "full of good works and almsdeeds," among which the making of "coats and garments" for the poor is specially mentioned. She fell sick and died, and as Peter was at the neighbouring town of Lydda, the disciples at Joppa sent an urgent message to him begging him to come without delay. On his arrival Peter found Tabitha prepared for burial, and the room full of those upon whom she had bestowed her charity. After the example of the Saviour in the house of Jairus (where Peter had been present), the Apostle "put them all forth," prayed, and then commanded Tabitha

to arise. She opened her eyes, sat up, and, assisted by the Apostle, rose from her couch. This miracle produced an extraordinary effect at Joppa, and was the cause of many conversions there (ix. 36-42).

**Tertullus**, "a certain orator," who was retained by the high priest and Sanhedrim to accuse Paul at Cæsarea before the Roman Procurator Felix. He evidently belonged to the class of professional orators (xxiv. 1).

**Theophilus**.—The person to whom St. Luke dedicated his Gospel and the Acts of the Apostles. There are two conjectures concerning him, viz. :—

- (1) Since the name = "lover of God," many have been disposed to doubt the personality of Theophilus, regarding the name either as that of a fictitious personage, or as applicable to every Christian reader.
- (2) From the honourable epithet (*κράτιστε* = most excellent) applied to him in Luke i. 3, it has been argued that he was a person in high official position.

The epithet "most excellent" is a sufficient evidence of his historical existence, and proves that he was a person of high rank. He was a Gentile, and had come under the influence of St. Luke, or under that of St. Paul, probably at Rome, and had been converted to the Christian faith.

#### Notices in Scripture.

- (1) "*It seemed good to me . . . to write unto thee in order, most excellent Theophilus*" (Luke i. 3).
- (2) "*The former treatise I made, O Theophilus*" (Acts i. 1).

#### Theudas.

##### Notice in Acts.

An insurgent mentioned in Gamaliel's speech before the Jewish Council (Acts v. 35-39) at the time of the trial of the Apostles. He appeared, according to Luke's account, at the head of about four hundred men. He boasted himself to be somebody, *i.e.* professed to be the Messiah. He was slain, and his followers were dispersed.

Josephus speaks of a Theudas, who played a similar part in the time of Claudius, A.D. 44, *i.e.* some ten or twelve years after the delivery of Gamaliel's speech. Luke has, therefore, been charged with having committed an anachronism.

But at the time of the death of Herod the Great, anterior to the rebellion of Judas of Galilee, the Jews were very turbulent, the land being overrun with insurrectionary chiefs or fanatics. Josephus mentions three of these disturbers *by name*; he passes over the others with a general allusion. Among those whom he has omitted to name may have been the Theudas to whom Gamaliel refers.

**Timon**.—One of the seven deacons appointed to superintend the "daily

ministrations " after the dispute between the Grecian and Hebrew disciples (vi. 5).

### Timothy.

- (1) The son of a Greek (Gentile) father and a Jewish mother. His family lived at Lystra or Derbe (Acts xvi. 1-3).
- (2) His mother's name was Eunice, and his grandmother's Lois (2 Tim. i. 5).
- (3) Of a child he had learnt to know the Holy Scriptures (2 Tim. iii. 15).
- (4) On Paul's second visit to Lystra he took Timothy, circumcised him, and made him his companion on his second missionary journey along with Silas (xvi. 3).
- (5) He accompanied Paul as far as Berea where he and Silas remained whilst the Apostle went on to Athens (xvii. 14). He rejoined the Apostle at Athens.
- (6) From Athens he was sent to Thessalonica with the First Epistle to the Thessalonians (1 Thess. iii. 2).
- (7) From Thessalonica he rejoined Paul at Corinth.
- (8) He was sent on in advance from Ephesus into Macedonia and Greece (xix. 22).
- (9) He was one of the band of friends who accompanied Paul from Greece to Asia on his return to Jerusalem from his third missionary journey (xx. 4), but does not appear to have gone further than Miletus.
- (10) He must have joined the Apostle at Rome for he was with him when the Epistles to the Philippians, to the Colossians, and to Philemon were written.
- (11) From 1 Tim. i. 3 we learn that on the release of Paul from imprisonment Timothy accompanied him to Asia, and stayed at Ephesus, while Paul went on to Macedonia.

According to tradition he was the first bishop of Ephesus and is said to have suffered martyrdom at the hands of the populace.

### Trophimus.

#### Notices in Acts.

- (1) He was one of those companions who travelled with Paul from Greece to Asia on his return to Jerusalem from the third missionary journey (xx. 4).
- (2) The others remained in Asia but Trophimus went on with the Apostle to Jerusalem. There he was the innocent cause of the tumult in which Paul was apprehended (xxi. 27-29).
- (3) He was a native of Ephesus and a Gentile, for his supposed presence in the Temple was looked upon as sacrilege (xxi. 27-29).

#### Further Notices.

He was probably one of the two brethren (Tychicus being the

other), who with Titus conveyed the Second Epistle to the Corinthians (2 Cor. viii. 16-24).

He is mentioned in the Second Epistle to Timothy. "*Trophimus I left at Miletus sick*" (2 Tim. iv. 20).

### Tychicus.

- (1) He was one of those companions who travelled with Paul from Greece to Asia on his return to Jerusalem from the third missionary journey (xx. 4).

He is said to have been "of Asia" (xx. 4), and therefore it has been conjectured that, like Trophimus, he was of Ephesus.

- (2) While Trophimus went on with Paul to Jerusalem, Tychicus was left in Asia, probably at Miletus (xx. 15).

He was with Paul during his first imprisonment at Rome, and was the bearer of the Epistle to the Colossians (Col. iv. 7, 8). He was also with Paul during his second imprisonment at Rome and was sent by him to Ephesus (2 Tim. iv. 12).

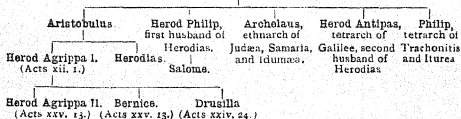
It is probable that Tychicus was one of the two brethren (Trophimus being the other) who with Titus conveyed the Second Epistle to the Corinthians (2 Cor. viii. 16-24).

**Tyrannus**—The name of the man in whose school or lecture room Paul taught for two years during his stay at Ephesus (xix. 9).

He was probably a Greek, and a public teacher of philosophy or rhetoric.

## KINGS AND GOVERNORS.

### HEROD THE GREAT.



Herod Agrippa I., grandson of Herod the Great, and son of Aristobulus. He went to Rome to accuse Herod Antipas, and fell under the displeasure of Tiberius for paying open court to Caius Cæsar, afterwards the Emperor Caligula. He was imprisoned by Tiberius, but on the accession of Caligula was released and presented with the tetrarchy (Trachonitis) of Philip, who had lately died. He was also accorded the title of King. On this Antipas, by persuasion of his wife Herodias, went to Rome to try and obtain the royal title also. Agrippa followed him, and managed to get him banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. Finally, for services rendered to Claudius at the time of Caligula's death, he obtained Samaria and Judæa, and thus ruled over all the kingdom of Herod the Great.

In the Acts he is mentioned as having beheaded James, the brother of John, and imprisoned Peter, who was miraculously released by an angel. For accepting the impious homage of the people hailing him as God, he was smitten with worms, and died at Cæsarea A.D. 44.

By Josephus he is described as anxious to be considered a devout Jew. He was extremely careful of the observance of the laws of his country, and never allowed a day to pass without its accustomed sacrifice. This character will abundantly account for his persecution of the Christians, who were so odious to the Jews.

Herod Agrippa II., son of Herod Agrippa I., was only seventeen at the death of his father, and was not allowed to succeed him at once, the kingdom being placed under procurators. Later on he received the principality of Chalcis, and subsequently the tetrarchy of Trachonitis, and was called King by courtesy. He never succeeded to his father's kingdom of Judæa. When the last war broke out he attached himself to the Romans, and after the fall of Jerusalem retired to Rome with his sister Bernice, and there died A.D. 100. He was the last of the Herods. He is mentioned in the Acts as coming to Cæsarea with his sister Bernice "*to salute*" Festus, who had succeeded Felix as procurator. Festus availed himself of the opportunity of consulting Agrippa and obtaining his advice on Jewish law, and so consulted him on the case of Paul. It was before this King that Paul made his defence as recorded in chap. xxvi.

Bernice, eldest daughter of Herod Agrippa I., sister of Herod Agrippa II., and of Drusilla. She was one of the most unprincipled women of the time. She was first married to her uncle Herod, King of Chalcis. After his death she lived with her brother Agrippa II. She subsequently married Polemon, King of Cilicia. The marriage was, however, soon dissolved, and she returned to her brother. She was afterwards the mistress of Vespasian and of Titus.

In the Acts she is mentioned as accompanying Agrippa II. "*to salute*" Festus. She sat with Agrippa II., and heard the defence of Paul (chap. xxvi.).

Drusilla was daughter of Herod Agrippa I., and so sister of Agrippa II. and of Bernice. She married Azizus, King of Emesa. Felix, being enamoured of her beauty, persuaded her to leave her husband and live with him. She bore him a son Agrippa, and both mother and son perished in an eruption of Vesuvius in the reign of Titus.

Before Felix and his wife Drusilla Paul "*reasoned of righteousness, and temperance, and the judgement to come*" (Acts xxiv. 24, 25).

Gallio, deputy (proconsul) of Achaia, before whom at Corinth Paul was accused by the Jews of persuading "*men to worship God contrary to the law.*" Gallio refused to have anything to do in deciding on matters connected with the Jewish law, and drove the Jews from his judgment-seat (Acts xviii. 12-17).

Gallio was the brother of the famous philosopher Seneca, who describes him as a most good-natured, popular, and affectionate man. Originally Gallio was called Marcus Annaeus Novatus, but, having been adopted by the orator Lucius Junius Gallio, he took the name Junius Annaeus Gallio.

**Felix**, governor (procurator) of Judæa, to whom Paul was sent by the chief captain, Lysias. The Jews, through the orator Tertullus, accused Paul before him. Felix kept Paul a prisoner for two years, during which time the Apostle preached to the governor and his wife Drusilla. At the end of his procuratorship, "*desiring to gain favour with the Jews, Felix left Paul in bonds*" (Acts xxiii. 26—xxiv. 27).

His name was Antonius Felix, and he was the brother of Pallas, the freedman and favourite of the Emperor Claudius, by whom he was appointed procurator A.D. 52—53. He induced Drusilla, the daughter of Herod Agrippa I. and sister of Herod Agrippa II. and of Bernice, to leave her husband and become his wife. He is represented as an avaricious, profligate, and servile man. His avarice was shown by his retaining Paul as a prisoner in the hope "*that money would be given him of Paul*" as bribery for his release; his profligacy in persuading Drusilla to leave her husband and be his wife; his slavish temperament by his leaving Paul bound in order to win the favour of the Jews. In this he did not succeed, for on the appointment of his successor Festus, A.D. 60, the Jews of Cæsarea followed Felix to Rome, and accused him. He was saved by the influence of his brother Pallas and Nero.

**Festus**.—Porcius Festus, the successor of Felix in the procuratorship of Judæa. When he, "*desiring to gain favour with the Jews*" suggested to Paul that he should go up to Jerusalem and be judged there before him, the Apostle appealed to Cæsar. Subsequently, when Agrippa II. and Bernice came to Cæsarea, Paul made a defence before the King and the Governor (Acts. xxv., xxvi.).

Festus was appointed Governor by Nero, A.D. 60, and died in about two years. His character contrasts favourably with that of his predecessor, Felix.

## MIRACLES IN THE ACTS.

**Peter**.—1. Heals the lame man at the Beautiful Gate of the Temple (iii. 2-9).

2. Strikes Ananias and Sapphira dead (v. 1-10).
3. Heals many by his shadow at Jerusalem (v. 15).
4. Cures Æneas of palsy, at Lydda, near Joppa (ix. 33, 34).
5. Raises Dorcas or Tabitha to life at Joppa (ix. 40).

**Paul**.—1. Strikes Elymas the Sorcerer blind at Paphos, in the isle of Cyprus (xiii. 11).

2. Heals the lame man at Lystra (xiv. 10).
3. Casts out the spirit of divination at Philippi (xvi. 18).
4. Heals many by handkerchiefs and aprons at Ephesus (xix. 12).
5. Raises Eutychus to life at Troas (xx. 9, 10).
6. Is delivered from the viper at Melita (xxviii. 5).
7. Cures Publius' father of a fever at Melita (xxviii. 8).

Stephen performed miracles (vi. 8).

Philip the deacon performed miracles at Samaria (viii. 6, 7).

The Apostles generally performed "*wonders and signs*" (ii. 43).



Signs and wonders wrought by Paul and Barnabas at Iconium (xiv. 3).

The gates of the prison were miraculously opened for Peter and John by the angel (v. 19).

The gates of the prison again miraculously opened for Peter by an angel (xii. 7).

### ADDRESSES IN THE ACTS.

Peter.—1. To the one hundred and twenty at Jerusalem on the election of an apostle (i.).

2. His address to the Jews on the day of Pentecost (ii.).

3. Address to the Jews in Solomon's Porch after healing the lame man (iii.).

4. To the Sanhedrim in his defence (iv.).

5. To Cornelius and his friends at Cæsarea (x.).

6. Defends himself before the elders at Jerusalem when charged with eating with Gentiles (xi. 4-18).

7. His speech at the Council at Jerusalem (xv. 7-11).

Paul.—1. At Antioch, in Pisidia, in the Synagogue, on the Sabbath, to the Jews and Proselytes (xiii. 16-47).

2. At Lystra after healing the lame man (xiv. 15-18).

3. At Athens to the philosophers on Mars Hill (xvii. 22-32).

4. At Miletus, to the Christian Elders of the Church at Ephesus (xx. 18-36).

5. On the stairs of the Castle of Antonia, at Jerusalem, to the Jews in Hebrew (xxii. 1-21).

6. At Cæsarea before Felix, the Roman Governor, in answer to the accusation of Tertullus (xxiv. 10-21).

7. Before Festus when he appealed unto Cæsar (xxv. 8-11).

8. At Cæsarea before Festus, Agrippa, and Bernice (xxvi. 1-23).

9. Addresses the Jews at Rome, explaining his position (xxviii. 17-20).

### OTHER ADDRESSES.

Gamaliel counsels the Sanhedrim to refrain from persecuting the Apostles (v. 34-39).

Stephen. Defence before the Sanhedrim (vii.).

James sums up the discussion at the Council at Jerusalem on the question of circumcision (xv. 13-21).

Demetrius to the craftsmen at Ephesus, inciting them against Paul (xix. 25-27).

The Town Clerk of Ephesus addresses the multitude excited by the speech of Demetrius, and calms the riot (xix. 35-41).

Tertullus, acting as the prosecutor for the Jews, accuses Paul before Felix (xxiv. 2-9).

Festus (1) explains Paul's cause to Agrippa, and asks his advice (xxv. 14-22).

(2) Further explains the case publicly before Agrippa and Bernice on the following day (xxv. 24-27).

### APPEARANCES OF OUR LORD.

#### Bodily.

To the Apostles at the Ascension (i. 4-9).

To Paul at his conversion (ix.).

Was seen by Stephen standing at the right hand of God (vii. 56).

#### In Visions.

1. Damascus. The Lord, in a vision, spoke to Ananias, and bade him go and baptize Saul (ix. 10).

2. Corinth.—“*And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee*” (xviii. 9, 10).

3. Jerusalem.—To Paul, in the Temple, on his first visit to that city soon after his conversion, bidding him depart out of Jerusalem, as his testimony will not be received by the Jews (xxii. 17, 18).

4. Jerusalem.—To Paul, in the Castle of Antonia, bidding him be of good cheer, and foretelling that he should bear witness of Jesus in Rome (xxiii. 11).

### APPEARANCES OF ANGELS.

1. At the Ascension.—“*Two men stood by them in white apparel*” (i. 10).

2. Jerusalem.—An angel released Peter and John from prison (v. 19).

3. Samaria.—The angel of the Lord sent Philip from Samaria to Gaza to meet the Ethiopian eunuch (viii. 26).

4. Cæsarea.—An angel appeared to Cornelius, bidding him send to Joppa for Peter (x. 3).

5. Jerusalem.—The angel appeared to Peter and delivered him from prison out of the hands of Herod (xii. 7).

6. On board ship during the voyage to Rome. An angel appeared to Paul foretelling the safety of the passengers and Paul's appearance before Cæsar (xxvii. 23, 24).

### OTHER VISIONS.

1. Damascus.—Saul of Tarsus in a vision saw “*Ananias coming in, and laying his hands on him, that he might receive his sight*” (ix. 12).

2. Joppa. A vision vouchsafed to Peter of a sheet let down from heaven, containing animals clean and unclean (x. 11, etc.).

3. Troas.—A man of Macedonia appearing to Paul and saying, “*Come over into Macedonia, and help us*” (xvi. 9).

### THE SYNAGOGUE.

Origin.—Synagogues were buildings set apart for the worship of God.

They appear to have originated after the Babylonish Captivity, to meet the necessities of the Jews dispersed throughout the world, millions of them far out of reach of the Temple and its priestly ritual. In our Saviour's time these buildings had so increased in number that there was no town without one or more of them.

**Structure.**—The synagogue was simply an oblong chamber. It stood, if possible, on the highest ground in or near the city to which it belonged. It was so constructed that the worshippers, as they entered, and as they prayed, looked towards Jerusalem.

**Arrangement.**—At the upper or Jerusalem end stood an ark, or chest, containing a copy of the Law and the Prophets. At this end sat the Elders of the congregation on seats facing the people. "*The chief seats in the synagogues*" (Matt xxiii. 6). Here, too, was a pulpit, in which the reader stood to read the lesson or sat down to teach. The congregation were divided, the men on one side, the women on the other (or in a separate gallery).

**Officers.**—1. The Elders, who formed a sort of college, presided over by one who was "*the chief of the synagogue*." (Crispus and Sosthenes are mentioned as being "*rulers of the synagogue*," Acts xviii. 8-17).

2. The *Sheliach* (=legatus), or delegate, or spokesman, who led the form of prayer.

3. The *Chazzan*, or "minister" (Luke iv. 20), whose duties were to look after the building and act as schoolmaster during the week.

4. The *Battanim* (=otiosi), or men of leisure. Ten in number, who managed the affairs of the synagogue, and corresponded to our church-wardens.

The Order of the Synagogue Service was as follows:—

1. The *Sheliach* read the prayers prescribed, the people responding at the close of each with an audible "Amen."

2. A first lesson from the Law (Moses was "*read in the synagogues every sabbath*," Acts xv. 21).

3. A second lesson from the Prophets (Luke iv. 17). The readers were selected by the *Sheliach*, and "*stood up to read*."

4. An exposition by any Rabbi who might be present. The preacher was selected by the *Sheliach*, and he seated himself whilst expounding the Scriptures (Luke iv. 20; Acts xiii. 15).

**Judicial Functions.**—The Elders seem to have exercised a judicial power over the community. We find the following mentioned in Scripture:—

1. Trying offenders. They "*shall persecute you, delivering you up to the synagogues*" (Luke xxi. 12).

2. Scourging them. "*In their synagogues they will scourge you*" (Matt. x. 17).

3. Sending them to Jerusalem for trial. Paul had letters to Damascus to the synagogues, empowering him to send Christians bound to Jerusalem (Acts ix. 2).

4. Excommunicating them. "*They shall put you out of the synagogues*" (John xvi. 2).

The influence of the Synagogue on the Early Christian Church.—In the synagogue the Apostles found their readiest means of proclaiming their doctrines. On arriving at any town they naturally betook themselves to the synagogue. Of their method of proceeding we find a detailed account in the preaching of Paul at Antioch in Pisidia.

"*They (Paul and Barnabas) came to Antioch of Pisidia; and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogues sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and beckoning with his hand, said*" (Acts xiii. 14-16.)

And so wherever they went they made use of the synagogue service so long as the congregation would suffer them.

If, as at Berea, the elders and congregation listened and were converted, the synagogue at once became a Christian church.

If, as at Thessalonica and Corinth, the Jews refused to listen to them, then the Apostles withdrew to a neighbouring house belonging to one of the converts, e.g. the house of Jason at Thessalonica, the house of Justus at Corinth. Hence the phrase so often occurring in the Epistles: "*The church in thy house.*" The very name of synagogue was retained: "*If there come unto your synagogue*" (James ii. 2).

From the synagogue was borrowed the term "Presbyter," or "Elder" (Acts xi. 30; xiv. 23).

The "legatus" of the synagogue appears in the "*angel of the church of Ephesus*" (Rev. ii. 1).

### The Sanhedrim.

The Sanhedrim was the supreme council of the Jews in the time of Christ. The origin of this assembly is traced to the seventy elders appointed by Moses (Numb. xi. 16, 17). But the Sanhedrim in the form known in the New Testament was probably instituted by the Maccabees.

Constitution.—It consisted of (1) chief priests, or the heads of the twenty-four courses or classes into which the priests were divided, (2) elders, men of age and experience, (3) scribes or lawyers, i.e. those learned in the Jewish law.

The number of members was seventy-two, and the meetings were held in the Temple. Joseph of Arimathea, Nicodemus, Gamaliel, and Saul of Tarsus were members of the Sanhedrim.

The president was styled *Nasi*, and the office was generally filled by the High Priest.

While in session the Sanhedrim sat in the form of a half-circle.

4. Paul was brought before the Sanhedrim by the chief captain (xxii. 30).

**Judicial Functions.**—The Sanhedrim had jurisdiction over all matters, both criminal and social.

*Had the Sanhedrim the power of life and death?*

It is generally supposed that the Sanhedrim lost the power of inflicting capital punishment when Judæa became a Roman province. This view is supported

1. By the reply of the Jews to Pilate. "*It is not lawful for us to put any man to death*" (John xviii. 31).

2. By a passage from the Talmud to the effect that "the power of inflicting capital punishment was taken away from the Sanhedrim forty years before the destruction of Jerusalem."

If so the death of Stephen must have been a tumultuary outbreak.

In reply it has been argued

1. That the chief priests consulted how they might put both Jesus and Lazarus to death (John xi. 53; xii. 10). Therefore they must have had the power of inflicting capital punishment.

2. That the reply of the Jews to Pilate meant *that it was not lawful for them to put any man to death* at the feast time.

3. That our Lord's special prediction of the manner of His death (Matt. xx. 19), and the careful way in which St. John shows how that prediction came to be fulfilled, seem to imply that if the usual course had been followed the Sanhedrim would have condemned our Lord to be executed by stoning so soon as the Passover Feast was over.

4. That the priests dared not run the risk of waiting till the conclusion of the Feast, and so forced Pilate to execute Jesus in the Roman manner. The priests evidently dreaded popular feeling; see Matt. xxi. 46; xxvi. 5.

5. That the stoning of Stephen was a judicial proceeding, and not a mere tumultuary outbreak; for,

(a) The sentence seems to have been given by regular vote; for St. Paul, alluding to the Christian persecution, says: "*And when they were put to death I gave my vote against them*" (Acts xxvi. 10)

(b) The requirements of the law were all complied with, for

(1) The stoning took place outside the city.

(2) The witnesses cast the first stones.

(3) They laid their garments at the feet of Saul, who seems to have been commissioned to superintend the execution.

Dean Milman's opinion "that the power of the Sanhedrim, at this period of political change and confusion, on this as well as on other points, was altogether undefined," is perhaps the safest conclusion to follow (Norris).

As regards the stoning of Stephen, it is clear from the narrative and from

the fact of a bloody persecution taking place soon after it, that the Jews did by connivance of, or in the absence of the Procurator, administer summary punishments of this kind (*Dean Alford*). \*

### The Temple.

The temple stood upon Mount Moriah, a hard limestone rock, nearly surrounded by precipices, on the eastern side of Jerusalem. The summit of the mountains was levelled to make a space sufficiently large on which to erect the building, and as the site, even then, was not extensive enough for the temple and its courts, a terrace was raised by building a wall from the valley beneath. The First Temple was raised on the site so elaborately prepared by Solomon. This noble edifice was burned by the Chaldeans after it had existed about four hundred and thirty years.

The Second Temple was commenced by Zerubbabel after the return from Captivity. This second temple stood for about five hundred years, being much decayed, Herod the Great undertook to rebuild it, employing eighteen thousand workmen for more than twenty years in completing the main building; subsequently other works were done, and the courts were enlarged, so that in our Saviour's time the Jews truthfully state that it had been forty-six years in course of

rebuilding. The courts of this vast edifice were sufficiently large to contain half a million people. No expense was spared to make this temple as magnificent as possible, and it was equal in beauty and grandeur to any building of the kind.

The principal entrance to the outer court of the temple—the Court of the Gentiles—was by the east or King's Gate, so called to remind the Jews of the entrance to the temple from the valley beneath. The piazza on this side of the court was wider than the rest, and known as Solomon's Porch. Josephus informs us that no person could look down from the flat roof of this cloister without dizziness, so high was it raised above the valley.

After passing the buildings immediately about the entrance gates, pens and folds containing cattle, sheep, and lambs for sacrifice met the eye. Here, too, sat the money changers ready to supply Jewish coins in exchange for foreign money, with which the worshippers from afar might pay the temple dues. Shops for the sale of wine, oil, meal, and other necessities for use with the sacrifices were also to be found here.

In this court persons of all nationalities were seen, but none but Jews were allowed to advance further. The piazza, or covered walk surrounding this court, was ornamented with pillars of white marble, and the whole area thus enclosed and paved with variegated marble is said to have been equal to four and a half acres.

From the Court of the Gentiles the Jews ascended twelve steps to what was called the Court of the Priests, a wall of lattice work five feet high, broken by five entrances.

A further ascent of five steps led to the Court of the Priests, where the High Priest alone was permitted to enter. The eastern entrance to this court was the Beautiful Gate, and then

(Acts iii. 2), which was overlaid with plates of Corinthian brass, an alloy of gold, silver, and copper. This court occupied an area of about one and a half acres; it was entirely surrounded by a piazza, paved with marble, and had four gates.

In this court were the chests for reception of offerings, and it was the usual place of worship for those who did not bring sacrifices to offer on the altar.

A further ascent of fifteen steps conducted the worshipper into the Court of Israel. This was no more than a piazza about fourteen feet wide, under which the Jews stood while their sacrifices were being consumed on the altar. The whole area of this court was less than half an acre.

The Court of the Priests, or inner division of the temple, containing about an acre and a half, was nearly filled by the temple proper and the brazen altar. This court was only entered by the people when they came to offer sacrifices.

The Brazen Altar, which stood on the site of the threshing floor of Araunah, was sixty-two feet square at the base, forty-four at the summit, and eighteen feet high. Ledges, on which the priests walked, ran around the altar, and these ledges were approached by inclined planes.

Between the altar and the porch of the temple itself was a space about forty feet wide, which was considered peculiarly sacred.

The Temple itself had a flat roof surrounded by battlements. The east front or Porch was a lofty building, entered by twelve steps. The entrance stood open always, and was not furnished with doors.

The body of the temple behind this porch was narrower, so that the whole edifice was in the form of the letter T.

A wall eleven feet thick, pierced in the centre and furnished with two pairs of folding doors, separated the porch from the Holy Place. When these doors were open the entrance was closed by a richly-wrought curtain. The Holy Place contained the golden candlestick, the table for the shew-bread and the golden Altar of Incense.

Two veils so disposed as to form but one partition separated the Holy Place from the Holy of Holies, where the ark and the sacred books were stored.

### THE OFFICERS OF THE TEMPLE.

The duties of the Levites were—

1. To diffuse religious and moral teaching throughout the nation.
2. To take charge of the public records.

periods undertake the duties of the Temple as porters, guards, singers, poets, vians. For this purpose the whole tribe was divided into twenty-four families, which performed the duties in turn. They also assisted the priests in the sacrifices.

## THE DAILY SERVICES OF THE TEMPLE. lxiii.

The Priests, who were descended from Aaron, discharged the highest duties of the Jewish ritual. They—

1. Offered the sacrifices.
2. Maintained the fire on the altar.
3. Trimmed the lights in the golden candlestick.
4. Made the loaves of shew-bread.

They, too, were divided into twenty-four courses, and their official costume was provided at the public expense.

The High Priest in the New Testament times was changed annually; he wore splendid garments when officiating in the Temple, a full description of which will be found in the book of Exodus, chap. xxxix.

Captain of the Temple, mentioned by Luke (xxii. 4; Acts iv. i, v. 24), superintended the guard of priests and Levites who kept watch by night in the Temple.

## THE DAILY SERVICES OF THE TEMPLE.

Having seen that all was safe and in order in the Temple and its precincts, the first important daily duty, the preparation for the morning sacrifice of a lamb, was proceeded with; prayers were then offered to God, the commandments were recited, and the incense burnt on the altar in the Holy Place. After burning the incense the officiating priest stepped out of the Holy Place and solemnly pronounced the blessing upon the steps of the porch to the people praying in the courts.

The daily meat and drink offerings were then offered, at the conclusion of which the Levites began their song of praise, pausing at times while the trumpets sounded and the people worshipped.

On the Sabbath day an additional service of praise was performed.

The mid-day duties of the priests were the offering of the people's sacrifices, which varied in number according to circumstances, being especially numerous at the great festivals.

The evening service commenced at the ninth hour—three o'clock—and was similar to that solemnised in the morning.

## THE JEWISH FESTIVALS.

Three times a year the devout Jews from all parts repaired to the temple to keep the great festivals.

1. The first of these was the *Passover*, or *Feast of Unleavened Bread*, which was instituted to remind the Israelites of their deliverance from Egypt. The Passover was observed very strictly. The original mode of celebrating the feast is given in the twelfth chapter of Exodus.

In the time of our Lord the ceremonial observed was somewhat different:—

1. The males assembled in the evening, and after washing their hands and feet reclined at table in the customary way. A cup of wine over which a blessing had been pronounced was presented to each, and then



the Paschal lamb which had been killed in the temple was eaten with unleavened bread and bitter herbs.

2. A second course, consisting of bitter herbs and a thick sauce, called "*haroseth*," compounded of bruised palm branches and raisins mixed with vinegar, was taken, followed by a cup of wine.

3. Next the unleavened bread was blessed and partaken of; and here the youngest present asked the meaning of the rite, and was answered in the words of Exodus xii. 26, 27.

4. A third cup of wine—"the cup of blessing"—was now tasted by each and to conclude the ceremony a fourth cup of wine was taken and the Great Hallel—Psalms cxiii. to cxviii.—was sung.

II. The second great festival was the Feast of Pentecost, so called because it was celebrated on the fiftieth day after the first day of the Passover. On this day were presented the first-fruits of the wheat harvest, and the giving of the law from Mount Sinai was commemorated.

On this occasion the worshippers from a distance travelled to Jerusalem in solemn procession, carrying their offerings of first-fruits in splendid baskets ornamented with flowers.

III. The Feast of Tabernacles, the third of the great annual festivals, lasted a week, during which time the people dwelt in tents or bowers made of the branches of trees, and often placed upon the flat roofs of their houses. They carried palm branches in their hands, singing "*Hosanna*," which means "Save, I beseech Thee."

The Feast of Tabernacles was held in commemoration of the wandering in the wilderness, and was also the Jewish harvest thanksgiving.

## SECTS AND ORDERS OF MEN.

The various religious sects and parties among the Jews all appear to have sprung up in the period that intervened between the close of the Old Testament history and the commencement of that of the New Testament.

The most important sect was that of the Pharisees, so called from the claim of its members to more than ordinary sanctity and strictness in religious observances, which for the most part were merely outward show.

Josephus describes the Pharisees as assuming greater piety and devotion than other men, which sprang out of their claim to a more strict and accurate interpretation of the law.

The precise date of the origin of this sect is uncertain, but they rapidly rose to vast reputation and power, till it became a proverbial saying among the Jews that if but two persons were allowed to enter heaven one of them would be a Pharisee.

The main features of their creed were—

1. They claimed for the *Traditions of the Elders* an equal authority with the law. These traditions, many of which related to the most trivial affairs of daily life, were not committed to writing till the second century of the Christian era, when they were embodied in a book called the *Mishna*.

2. They held that ceremonial observances were of the utmost importance, and not merely means to an end. They prayed while standing at street corners, and caused trumpets to be sounded when they engaged in the work of charity.

3. They affected many peculiarities in their dress. Their phylacteries were broader than those of other Jews, the fringes on the borders of their garments were wider, the tassels being particularly large.

The phylacteries alluded to in the above passage were texts of Scripture written on narrow strips of parchment and worn as a literal interpretation of Deuteronomy vi. 6, 8.

"And these words, which I command thee this day, shall be upon thine heart . . . And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes."

Fringes on their garments all Jews were commanded to wear.

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them" (Numbers xv. 38-39).

(4) The Pharisees believed in the existence of angels and spirits; in the resurrection of the dead; and the transmigration of souls.

The name Pharisee is derived from the Hebrew *Parash* = separated.

The Sadducees were as careless and profligate in their habits as the Pharisees were over-strict.

*Sochæus*, a scholar who flourished about 250 B.C., taught his followers that they should serve God purely from love and gratitude towards Him, and not from an interested desire of reward, or from a servile dread of punishment.

The Sadducees, in opposition to the Pharisees, taught—

(1) That there was no authority for following the *Traditions of the Elders*.

(2) That there was no future state, and no resurrection from the dead. They denied the existence of angel or spirit.

"On that day there came to him Sadducees, which say that there is no resurrection" (Matt. xxii. 23).

"For the Sadducees say that there is no resurrection, neither angel nor spirit" (Acts xxiii. 8).

(3) They contended for free will, and denied any particular interference of Divine Providence in the affairs of men.

(4) From the circumstance that, in arguing with the Sadducees on the doctrine of a future life, our Lord quoted from the Pentateuch only, it has been suggested that the Sadducees rejected all the sacred scriptures except the books of Moses. It is generally admitted that this idea is erroneous.

The Sadducees were not a numerous sect, but made up for their want of numbers by their wealth and influence. Annas and Caiaphas, with the high priestly party, were of the sect of the Sadducees.

It is worthy of notice that the Sadducees were the earliest opponents of

the Apostles. This is explainable by their objection to the teaching of the doctrine of the resurrection, as stated, Acts iv. 1, 2. "*The priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.*"

When Stephen gave a new direction to the teaching of the Christian Church, the Pharisees headed by Saul of Tarsus became bitter opponents of the new doctrines.

The Sadducees disappeared rapidly from history after the first century, mainly owing to two causes—

- (1) The state of the Jews after the capture of Jerusalem by Titus.
- (2) The growth of the Christian religion and the universal acceptance of the doctrine of the resurrection.

### THE NAZARITE VOW.

A Nazarite was a person bound by a vow to be set apart from others for the service of God. The obligation was either for life or for a defined time.

I. The Nazarite during the time of his vow was bound—

- (1) To abstain from all intoxicating drink.
- (2) Not to cut the hair of his head.
- (3) Not to approach any dead body.

II. Of Nazarites for life three are mentioned in the Scriptures, Samson, Samuel, and John the Baptist. The only one of these actually called a Nazarite is Samson.

III. There are two instances of vows in the Acts.

- (1) Of Paul it is said "*having shorn his head in Cenchrea: for he had a vow*" (Acts xviii. 18).
- (2) By the advice of the Elders Paul joined the four men at Jerusalem who had a vow (Acts xxi. 24).

From the fact that these men shaved their heads there can be little doubt that this was a strictly legal Nazarite vow.

### ORDERS IN THE CHURCH.

Presbyters or Elders.—The appointed overseers or rulers of the local churches during the Apostolic period. This order was probably appointed in the first instance at Jerusalem to provide for the permanent direction of the Church, when the Twelve had been dispersed by the second persecution. After this persecution they always appear as managing the affairs of the Church at Jerusalem.

The missionary Apostles are described as appointing Presbyters or Elders in every church.

The idea appears to have been adopted by the Apostles from the government of the synagogue.

All through the New Testament they appear to be identical with the bishops or overseers, for—

- (1) They are never contrasted as distinct officers.
- (2) The same persons are described by both names.
  - (a) St. Paul sent from Miletus to Ephesus for the "elders," but when he meets them he addresses them as the "bishops" (Acts xx. 17; xx. 28).
  - (b) He tells Titus to appoint "elders," and in the same sentence he describes them as "bishops" (Titus i. 5 and 7).

The work of these Presbyter-Bishops included—

(1) The superintendence of the spiritual being of the flock connected with the local church which they governed, "*Tend the flock of God which is among you*" (1 Peter v. 2).

(2) Teaching "*That he (the elder) may be able both to exhort in the sound doctrine, and to convict the gainsayers*" (Titus i. 9).

Deacons.—The Third Order in the Christian Ministry. Derived from the Greek word *diakonia*=to minister.

The appointment of the Seven (Acts vi.) is generally regarded as the institution of this order, instituted to keep the Apostles free for their own special work.

The Seven are, however, nowhere termed "Deacons," which word, as the title of a distinct office, does not appear in the Acts, but only in Phil. i. 1 and 1 Tim. iii. 8-13. But that their appointment was practically the establishment of the order of the Diaconate can scarcely be doubted; for—

- (a) The first Christian writer who alludes to them (Irenæus) holds them to have been Deacons.
- (b) Their functions were afterwards those performed by Deacons.
- (c) Their appointment is evidently recorded not as an isolated incident, but as the initiation of a new order of things in the Church.

The office clearly existed before the name, and the name was afterwards used to describe the office.

History of the office during the Apostolic period.

(1) The office suggested by the Apostles for the regular and systematic relief of the Christian poor.

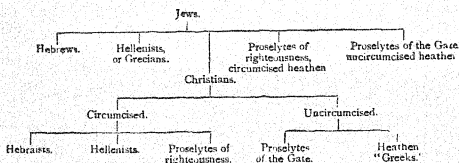
(2) The choice of the Seven by the Church, and their ordination by the apostles "*to serve tables.*"

(3) Being men full of the spirit and wisdom they availed themselves of opportunities to preach.

(4) Women deacons or deaconesses appointed to do the work where men were debarred. Phœbe was a deaconess to the church at Cenchrea.

(5) Recognized, together with the deaconesses, as the ministry of a local church as, for instance, at Philippi.

### TABLE REPRESENTING THE DESCENT OF CHRISTIANITY.



Hebrews were home Jews, Jews born and bred in Palestine, speaking Aramaic, a dialect of Hebrew = Hebraists.

Grecians or Hellenists were foreign Jews, or Jews of the Dispersion, Jews born and bred in foreign parts, speaking Greek, called Hellenists in the New Testament.

Proselyte, from the Greek *proselutos* = one who has come over; always descriptive of a convert from heathenism to Judaism. They were divided into two main classes, viz.:

Proselytes of Righteousness, known also as Proselytes of the Covenant, perfect Israelites, who had undergone the rite of circumcision, and kept the whole ritual of Moses.

Proselytes of the Gate, who were not bound by circumcision and the other special laws of the Mosaic code. It was enough for them to observe the seven precepts of Noah.

Greeks, sometimes natives of Greece, as in Acts xviii. 17, but more usually Gentiles as opposed to Jews.

### THE EARLY DAYS OF PAUL, AND LIFE AS FOUND IN ACTS (i.—xii.).

Name.—His Jewish name was Saul, but after chap. xiii. he is known as Paul.

Birthplace.—Tarsus, in Cilicia.

*"I am a Jew, of Tarsus in Cilicia, a citizen of no mean city"* (xxi. 39).

Date of Birth.—At the martyrdom of Stephen (Acts vii. 58) he is called a young man, and when he wrote the Epistle to Philemon he styles himself *"Paul the aged"* (Philemon 9). The martyrdom of Stephen probably took place 37 A.D., and as Saul was a member of the Sanhedrim he could not have been less than thirty. The Epistle to Philemon was written about 63 A.D.

We therefore conclude that Paul was born during the first ten years of the Christian era, and probably about A.D. 3.

Family.—Of it we know nothing except that his father was of the tribe of Benjamin, and a Pharisee, and had acquired by some means the Roman franchise.

These details are obtained as follows :—

- (1) "*Of the tribe of Benjamin*" (Phil. iii. 5).
- (2) "*I am a Pharisee, a son of Pharisees*" (Acts xxiii. 6).
- (3) "*But I am a Roman born*" (xxii. 28).

N.B.—Paul claims the Roman franchise on two occasions.

- (a) At Philippi where he says to the sergeants sent to release himself and Silas from prison, "*They have beaten us openly uncondemned, being Romans.*"
- (b) To the chief captain in the Tower of Antonia. "*Is it lawful for you to scourge a man that is a Roman, and uncondemned?*"

Trade.—Jewish parents were required to see that their sons were taught some trade. This duty was strongly enjoined by the Rabbis on all parents. Paul learnt the trade of a "tent-maker." The chief manufacture at Tarsus was the weaving of goats'-hair cloth, largely used for making tents. Allusion to Paul's trade is made in Acts xviii. 3, 4, where Paul is said to have lived at Corinth with Aquila and Priscilla, "*because he was of the same trade . . . for by their trade they were tentmakers.*"

Education.—At Jerusalem, under the famous Rabbi, Gamaliel. "*Brought up in this city, at the feet of Gamaliel*" (Acts xxii. 3).

Saul first appears in Christian history at the martyrdom of Stephen. It is probable that he was one of those of Cilicia, who are described as disputing with Stephen (vi. 9). He was probably a member of the Sanhedrim, for of himself he says, "*I was also consenting unto his (Stephen's) death.*" He was probably commissioned to superintend the stoning, for "*the witnesses laid down their garments at the feet of a young man named Saul.*"

The subsequent events narrated in Acts occur in the following order :—

1. Saul became an active persecutor of the Christians at Jerusalem, casting men and women into prison (viii. 1-3).
2. On the dispersion of the Christians to Judæa and Samaria, he obtained letters from the high priest to Damascus to the synagogues for the purpose of arresting Christians in that city, that he might bring them to Jerusalem for trial before the Sanhedrim (ix. 1, 2).
3. His conversion, as related in ix. 3-9.
4. The visit of Ananias; the baptism of Saul (ix. 10-19).
5. Saul immediately preached the gospel in the synagogues, amazement of all, who were astounded to find the persecutor preacher (ix. 20-22).
6. As related in Gal. i. 17, 18, Saul departed from Damascus where he remained in retirement three years.

7. At the end of this period he returned to Damascus and preached. The Jews entered into a plot to kill him, and he only escaped out of their hands by being let down from the city wall in a basket (ix. 23-25).

8. He then went up to Jerusalem, where he essayed to join himself to the disciples, but they were afraid of him, and did not believe he was a disciple. Barnabas, however, introduced him to the Apostles (ix. 26, 27).

9. From Gal. i. 18, we gather that his stay in Jerusalem lasted only fifteen days. His departure is explained (Acts ix. 28, 29) by the enmity of the Grecians, who, being confounded in argument, plotted to slay him.

10. In consequence of this plot the brethren sent Saul first to Cæsarea and thence to Tarsus, where he remained till Barnabas came for him, after the gospel had been preached to the Greeks at Antioch (xi. 26).

11. For a whole year Barnabas and Saul preached at Antioch, and on the prophecy of the famine by Agabus, they were selected to go up to Jerusalem to take the contributions of the disciples to the brethren in Judæa (xi. 26-30).

12. After going up to Jerusalem Barnabas and Saul returned to Antioch (xii. 25), taking with them John. Saul remained at Antioch till ordained by the Holy Spirit to start on his first missionary journey.

### THE INFLUENCE OF THE HOLY SPIRIT.

1. It is recorded that during the period between His Resurrection and Ascension, Jesus "*had given commandment through the Holy Ghost unto the apostles whom he had chosen*" (i. 2).

2. Jesus had declared of His Apostles—

(a) "*Ye shall be baptized with the Holy Ghost not many days hence*" (i. 5).

(b) "*Ye shall receive power, when the Holy Ghost is come upon you*" (i. 8).

3. Peter declares that the fate of Judas was declared beforehand by "*the Holy Ghost*" by the mouth of David (i. 16).

4. On the day of Pentecost the Apostles "*were all filled with the Holy Spirit*" (ii. 4).

5. Peter declares that this outpouring of the Holy Ghost is the fulfilment of the prophecy of Joel, "*I will pour forth of My Spirit upon flesh*" (ii. 17).

6. Peter declares that Jesus has "*received of the Father the promise of the Holy Ghost*" (ii. 33).

7. When the Apostles Peter and John were dismissed by the Sanhedrim probably having prayed to God, it is recorded that "*they were all filled with the Holy Ghost, and they spake the word of God with boldness*" (iv. 31).  
written above

8. Peter describes the sin of Ananias as having lied "*to the Holy Ghost*" (v. 3), and charges his wife Sapphira as having agreed with her husband "*to tempt the Spirit of the Lord*" (v. 9).

9. Peter declares that the **Holy Ghost** is a witness that Christ is exalted at the right hand of God, "*and we are witnesses of these things; and so is the Holy Ghost*" (v. 32).

10. The Seven Deacons are required to be "*men of good report, full of the Spirit.*" (vi. 3).

11. Stephen is "*a man full of faith and of the Holy Spirit*" (vi. 5).

12. Stephen declares of the priests and the Jewish nation, "*Ye do always resist the Holy Ghost: as your fathers did, so do ye*" (vii. 51).

13. Stephen "*being full of the Holy Ghost . . . saw Jesus standing on the right hand of God*" (vii. 55).

14. Peter and John go down to Samaria to the disciples baptized by Philip that, "*they might receive the Holy Ghost*" (viii. 15).

15. The sin of the sorcerer Simon consisted in his offering money that, "*on whomsoever I lay my hands, he may receive the Holy Ghost*" (viii. 18-20).

16. Philip joined himself to the Ethiopian eunuch through the promptings of the Spirit: "*And the Spirit said unto Philip, Go near, and join thyself to this chariot*" (viii. 29).

17. Ananias is sent to lay hands on Saul of Tarsus that he may "*be filled with the Holy Ghost*" (ix. 17).

18. The Churches in Judæa and Galilee and Samaria are declared to have had rest, and to be "*walking in the fear of the Lord and in the comfort of the Holy Ghost*" (ix. 31).

19. At the admission of Cornelius into the Church, "*the Holy Ghost fell on all them which heard the word*" (x. 44, 47).

20. Peter justifies the baptism of Cornelius by the fact of the descent of the **Holy Ghost** "*And as I began to speak, the Holy Ghost fell on them*" (xi. 15).

21. Barnabas, when sent from Jerusalem to preach at Antioch is described as a man "*full of the Holy Ghost and of faith*" (xi. 24).

22. It is by the **Holy Ghost** that Barnabas and Saul are selected for missionary work among the Gentiles. "*The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them*" (xiii. 2). They are said to have departed for this work "*sent forth by the Holy Ghost*" (xiii. 4).

23. Elymas the sorcerer is rebuked by Paul, who was "*filled with the Holy Ghost*" (xiii. 9).

24. The decision of the Council at Jerusalem is declared to be by the guidance of the **Holy Ghost** "*it seemed good to the Holy Ghost*" (xv. 28).

25. The missionary journey of Paul and Silas was under the control of



the Spirit, for the were "*forbidden of the Holy Ghost to speak the word in Asia*" (xvi. 6), and they "*assayed to go into Bithynia; and the Spirit of Jesus suffered them not*" (xvi. 7).

26. When Paul laid his hands on those disciples at Ephesus who had been baptized with the baptism of John, "*the Holy Ghost came on them*" (xix. 6).

27. Paul is said to have gone up to Jerusalem, "*bound in the spirit*" (xx. 22).

28. The bonds and imprisonment that awaited Paul in Jerusalem are foretold by the Spirit, "*the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me*" (xx. 23).

29. The Holy Ghost had appointed the elders of Ephesus overseers over the Church of God, "*in the which the Holy Ghost hath made you bishops*" (xx. 28).

30. Agabus through the Spirit prophesied the arrest of Paul by the Jews. "*Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle*" (xxi. 11).

31. To the Jews at Rome Paul applies the words of Esaias, "*Well spake the Holy Ghost by Isaiah the prophet unto your fathers*" (xxviii. 25).

## THE ACTS ILLUSTRATED BY THE EPISTLES.

Acts.	Epistles.
Provision for the maintenance of widows (vi. 1).	"Let none be enrolled as a widow under three score years old, having been the wife of one man" (1 Tim. v. 9).
The Persecutor converted (ix. 1—18).	"Though I was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. i. 13).
Paul's escape from Damascus (ix. 23—25).	"In Damascus the Governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands" (2 Cor. ix. 32, 33).
Paul's visit to Peter and James after his conversion (ix. 28).	"Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the Apostles saw I none, save James the Lord's brother" (Gali. i. 18, 19).
James the head of the Church at Jerusalem (xii. 17; xv. 13; xxi. 18).	"And when James and Cephas and John, they who were reputed to be pillars" (Gal. ii. 9).

## Acts.

Persecutions at Antioch,  
Iconium, Lystra (xiii.  
45—50; xiv. 2—7, 19, 20).

The stoning at Lystra (xiv.  
19).

The journey with Barnabas  
to Jerusalem (xv. 2).

The mother of Timothy  
("a Jewess and believed,"  
xvi. 1).

The education of Timothy  
(xvi. 2).

Paul becoming to Jews as a  
Jew.

1. Circumcising Timothy (xvi. 3).  
2. Nazarite vow at Cenchrea  
xviii. 18).

3. Nazarite vow at Jerusalem  
(xxi. 23—26).

The women of Philippi ("and  
we sat down, and spake  
unto the women which  
were come together," xvi.  
13).

Paul's ill-treatment at Phi-  
lippi (xvi. 22, 23).

Paul's sufferings at Thessa-  
lonica (xvii. 5).

The Christians at Thessa-  
lonica attacked by their  
fellow-countrymen (xvii. 5).

Silas and Timothy as Paul's  
fellow-workers at Corinth  
(xviii. 5).

The work of Apollos at  
Corinth (xviii. 27, 28).

## Epistles.

"But thou didst follow my teaching . . .  
persecutions, sufferings; what things befell me  
at Antioch, at Iconium, at Lystra; what  
persecutions I endured; but out of them all  
the Lord delivered me" (2 Tim. iii. 10, 11).

"Once was I stoned" (2 Cor. xi. 25).

"Then after the space of fourteen years  
I went up again to Jerusalem with Barnabas,  
taking Titus also with me" (Gal. ii. 1).

"Having been reminded of the unfeigned  
faith that is in thee; which dwelt first in thy  
grandmother Lois, and thy mother Eunice"  
(2 Tim. i. 5).

"And that from a babe thou hast known the  
sacred writings, which are able to make thee  
wise unto salvation through faith which is in  
Christ Jesus" (2 Tim. iii. 15).

"And to the Jews I became as a Jew, that I  
might gain Jews; to them that are under the  
law, as under the law, not being myself under  
the law, that I might gain them that are under  
the law" (1 Cor. ix. 20).

"I exhort Euodia, and exhort Syntyche,  
to be of the same mind in the Lord. Yea,  
I beseech thee also, true yokefellow, help these  
women, for they laboured with me in the  
gospel" (Phil. iv. 2, 3).

"And been shamefully entreated, as ye know,  
at Philippi" (1 Thess. ii. 1).

"For verily, when we were with you, we  
told you beforehand that we are able to suffer  
affliction; even as it came to pass, and ye  
know" (1 Thess. iii. 4).

"For ye, brethren, became imitators of the  
churches of God which are in Judaea in Christ  
Jesus; for ye also suffered the same things of  
your own countrymen, even as they did of the  
Jews" (1 Thess. ii. 14). (xx)

"For the Son of God, as Christ, who was  
preached among you by us, even by me and  
Silvanus and Timothy, ye saw and have heard,  
but in him is ye" (2 Cor. i. 19).

"Now this I mean, that each one of you  
saith, I am of Paul; and I of Apollos; and I of  
Cephas; and I of Christ" (1 Cor. i. 12).

"I planted, but God watered; but God  
gave the increase" (1 Cor. iii. 6).

Acts.

Epistles.

Paul's sojourn at Ephesus  
(xix.).

1. The spread of the Gospel (xix. 20—23).
2. The many adversaries (xix. 9).
3. The tumult occasioned by Demetrius (xix. 20, 30).

Paul's desire to visit Rome  
(xix. 21).

Timotheus sent unto Corinth  
from Ephesus (xix. 21, 22).

Paul's wintering at Corinth  
(xx. 3—6).

The shortness of the first  
visit to Jerusalem (xxii.  
18).

Paul as an ambassador in a  
chain (xxviii. 20).

N.B. — Four conspicuous  
omissions.

[No mention in the Acts of  
the journey to Arabia.]

[No mention in Acts of the  
dispute between Peter and  
Paul at Antioch.]

The journey to Jerusalem  
(xi. 30).

The decrees of the Council  
(xv.).

"for a great door and effectual is opened  
unto me, and there are many adversaries"  
(1 Cor. xvi. 9).

"If after the manner of men I fought with  
beasts at Ephesus" (1 Cor. xv. 32).

"Now I would not have you ignorant,  
brethren, that oftentimes I purposed to come  
unto you (and was hindered hitherto)"  
(Rom. i. 13).

"Having these many years a longing to  
come unto you" (Rom. xv. 23).

"For this cause have I sent unto you  
Timothy" (1 Cor. iv. 17).

"but with you it may be that I shall abide,  
or even winter, that ye may set me forward on  
my journey whithersoever I go" (1 Cor.  
xvi. 6).

"Then after three years I went up to Jeru-  
salem to see Peter, and abode with him fifteen  
days" (Gal. i. 18).

1. "I Paul, the prisoner of Jesus Christ"  
(Eph. iii. 1).

2. "For which I am an ambassador in  
chains" (Eph. vi. 20).

3. "In my bonds" (Phil. i. 7).

4. "so that my bonds became manifest in  
Christ throughout the whole praetorian guard,  
and to all the rest" (Phil. i. 13).

5. "Remember my bonds" (Col. iv. 18).

6. "I beseech thee for my child, whom I  
have begotten in my bonds" (Philem. 10).

"But I went away into Arabia; and again  
I returned unto Damascus" (Gal. i. 17).

"But when Cephas came to Antioch, I re-  
sisted him to the face, because he stood  
condemned" (Gal. ii. 11).

[Not mentioned in Gal. ii. 1—10.]

[Not mentioned in Epistle to Galatians.]

INSTANCES OF ST. LUKE'S ACCURACY.

1. Sergius Paulus, the Governor of Cyprus, correctly described as  
a "proconsul" (see note, p. 61) (xiii. 7).

## INSTANCES OF CONSISTENCY IN THE NARRATIVE. LXXV.

2. Philippi, correctly referred to as a colony (see note p. 79) (xvi. 12).
3. The magistrates at Philippi, correctly termed *strategoi* (Gk.) = *duumviri* (Lat.), the two prætors specially appointed to preside over the administration of justice in the colonies of the Romans (xvi. 20).
4. At Thessalonica the correct title is applied to the "rulers of the city." Luke calls them *Politarchs*, a term not found in ancient writers, but which has been found in an inscription on a triumphal arch still standing in the main street of the modern city. From the inscription it would seem that Thessalonica was governed by seven politarchs.
5. Gallio, the Governor of Achaia, correctly designated "proconsul" (see note, p. 91) (xviii. 12).
6. The chief officers of Asia (Asiarch) at the tumult at Ephesus (see note, p. 99) (xix. 31).
7. The townclerk at Ephesus: the correct title given (see note, p. 99) (xix. 35).
8. The deputies (proconsuls) at Ephesus: plural, not singular (see note, p. 100) (xix. 38).
9. Publius, correctly termed "the chief man" (*protos*) of the island. The term has been found in Greek and Latin inscriptions, and seems to have been the official title of the Governor of Malta (xxviii. 7).

### Other references to Contemporaneous History.

1. Judas of Galilee—his insurrection in the days of the taxing . . . . . (v. 37).
2. Theudas—his insurrection . . . . . (v. 36).
3. The famine under Claudius . . . . . (xi. 28).
4. Death of Herod Agrippa I. . . . . (xii. 23).
5. Character of the Athenians . . . . . (xvii. 21).
6. Jews banished from Rome by Claudius . . . . . (xviii. 2).
7. The silver shrines of Diana; the temple and theatre at Ephesus . . . . . (xix. 24-29).
8. The Egyptian rebel . . . . . (xxi. 38).
9. The High Priest Ananias . . . . . (xxiii. 2).
10. Felix and Drusilla . . . . . (xxiv. 24).
11. Festus . . . . . (xxiv. 27).
12. Agrippa and Bernice . . . . . (xxv. 13).
13. The accurate details of the voyage to Rome. . . . . (xxvii.)

The only difficulty occurs in the case of Theudas, which will be found explained on p. li.

## INSTANCES OF CONSISTENCY IN THE NARRATIVE.

1. The High Priests are Sadducees (v. 17). As Sadducees they are the first opponents to the Apostles as preaching the resurrection (iv. 1, 3; v. 17).

2. Barnabas is described as of Cyprus (iv. 36).  
Goes to Cyprus on the first missionary journey (xiii. 4).  
When he separates from Paul he goes to Cyprus, taking Mark with him (xv. 39).  
The Seven elected to superintend the distribution are men with Greek names (vi. 5).
3. The Grecians complain of the neglect of their widows in the daily ministrations (vi. 1).
4. The Cilicians dispute with Stephen (vi. 9).  
The clothes of the witnesses are laid at the feet of a young man, named Saul (vii. 58), afterwards described as of Tarsus (ix. 11).
5. Philip the Evangelist, after baptising the Ethiopian eunuch, goes to Cæsarea (viii. 40).  
He is not again mentioned till we find him at Cæsarea on the arrival of Paul on his last journey to Jerusalem (xxi. 8).
6. Mark leave Paul and Barnabas at Perga on the first missionary journey, and returns to Jerusalem (xiii. 13).  
His mother lived at Jerusalem (xii. 12).  
The famine was at that time causing suffering at Jerusalem (xi. 28).
7. Agabus, as a prophet foretells the famine (xi. 28).  
Agabus, as a prophet, foretells the persecution and imprisonment of Paul (xxi. 10).
8. Men of Cyprus and Cyrene found the Church at Antioch (xi. 20).  
Barnabas, a man of Cyprus, is sent from Jerusalem to inquire into and carry on this work (xi. 22).  
Lucius of Cyrene is among the prophets and teachers of Antioch (xiii. 1).
9. Philippi is spoken of as "a colony" (xvi. 12).  
The Philippians speak of themselves as "being Romans" (xvi. 21).
10. Trophimus is an Ephesian (xxi. 29).  
He is recognised in Jerusalem by the Jews of Asia, *i.e.* that district of Asia Minor round Ephesus, and of which Ephesus was the capital (xxi. 29).—*Plumptre*.

## RITES AND CEREMONIES IN THE EARLY CHURCH.

### 1. Baptism. Instances are

- (a) Three thousand at the Day of Pentecost (ii. 41).
- (b) Simon Magus at Samaria (viii. 13).
- (c) The Ethiopian eunuch baptized by Philip (viii. 37-38).
- (d) The household of Cornelius (x. 47).
- (e) The jailor and his household at Philippi (xvi. 31-33).
- (f) Many at Corinth (xviii. 8).
- (g) Certain disciples at Ephesus (xix. 5-6).
- (h) Paul baptized by Ananias (xxii. 16).

2. Breaking of Bread, *i.e.* the celebration of the Holy Communion.  
Instances are—

- (a) At Jerusalem. "*they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and in the prayers*" (ii. 42).
- (b) "*breaking bread at home*" (ii. 46).
- (c) At Troas. "*Upon the first day of the week, when we were gathered together to break bread*" (xx. 7).

3. Confirmation.

- (a) At Samaria, where Peter and John laid their hands on the converts who had been baptized by Philip, "*that they might receive the Holy Ghost*" (viii. 17).
- (b) At Ephesus, where Paul laid his hands on the twelve converts after they had been baptized. After the laying on of hands, "*the Holy Ghost came on them; and they spake with tongues, and prophesied*" (xix. 6).

4. Fasting.

- (a) By the Church at Antioch previous to the ordination of Paul and Barnabas for missionary work (xiii. 3).
- (b) By Paul and Barnabas at the appointment of elders in the churches they had founded (xiv. 23).

5. Ordination.

- (a) Matthias—by prayer and casting lots (i. 15-26).
- (b) The Seven Deacons—by prayer and laying on of hands (vi. 6).
- (c) Presbyters or elders in the various churches—by prayer and fasting (xiv. 23; xx. 28).
- (d) Paul and Barnabas for missionary work—by fasting, prayer, and the laying on of hands.

6. Public worship.

- (a) The Apostles "*And day by day, continuing stedfastly with one accord in the temple*" (ii. 46).
- (b) Peter and John went up together into the Temple at the hour of prayer (iii. 1).
- (c) It was the custom of Paul to attend the service of the synagogue in the towns which he visited in the course of his missionary journeys. Instances are—
  - (1) Salamis. "*They proclaimed the word of God in the synagogues of the Jews*" (xiii. 5).
  - (2) Antioch in Pisidia. They "*went into the synagogue on the sabbath day*" (xiii. 14).
  - (3) Iconium. "*They entered together into the synagogue of the Jews*" (xiv. 1).

- (4) Thessalonica. "*Where was a synagogue of the Jews ; and Paul, as his custom was, went in unto them*" (xvii. 1).
- (5) Berea. "*Who when they were come thither went into the synagogue of the Jews*" (xvii. 10).
- (6) Corinth. "*And he reasoned in the synagogue every sabbath*" (xviii. 4).
- (7) Ephesus. "*And he entered into the synagogue, and spake boldly for the space of three months*" (xix. 8).

From the above it appears that the Apostles at first were regular in their attendance at the services of the Temple, and at the synagogue worship in provincial towns.

7. Prayer. We find many instances of prayer—

(a) As an act of regular religious worship.

- (1) The Apostles assembled in the upper room at Jerusalem, and "*with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren*" (i. 14).
  - (2) The early converts "*continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers*" (ii. 42).
  - (3) At Philippi Paul went on the Sabbath day "*forth without the gate by a river side, where we supposed there was a place of prayer*" (xvi. 13).
- (b) At the Jewish fixed hours of prayer.
- (1) In the Temple. Peter and John went up into the Temple "*at the hour of prayer, being the ninth hour*" (iii. 1).
  - (2) At Joppa. Peter went up upon the housetop to pray "*about the sixth hour*" (x. 9).
  - (3) At Caesarea. Cornelius says, "*I was keeping the ninth hour of prayer in my house*" (x. 30).
  - (4) St Paul speaks of himself as being in a trance. "*While I prayed in the temple*" (xxii. 17).

(c) On important occasions.

- (1) At the election of Matthias (i. 24).
- (2) At the election of the seven deacons (vi. 6).
- (3) Peter and John "*prayed*" before the laying of hands on the converts at Samaria (viii. 15).
- (4) Peter "*prayed*" at the raising of Tabitha (ix. 40).
- (5) Prayer was made by the Church for Peter in prison (xii. 5 ; xii. 12).
- (6) Prayer was made by the Church when Paul and Barnabas were sent forth on their first missionary journey (xiii. 3).
- (7) Prayer was made at the ordination of elders (xiv. 23).

- (8) At Miletus, when Paul bade farewell to the elders of the Church of Ephesus, he "*kneeled down, and prayed with them all*" (xxx. 36).
- (9) At Tyre, when the disciples took leave of Paul, "*kneeling down on the beach, we prayed*" (xxi. 5).
- (d) Upon occasions of trial and suffering.
- (1) The Apostles, when they returned to the brethren after their release from prison, lifted "*up their voice to God with one accord*" and prayed (iv. 23-31).
- (2) Stephen prayed as he was being stoned (vii. 59).
- (3) When Ananias visited Paul he found him praying (ix. 11).
- (4) Paul and Silas prayed and sang praises in the prison at Philippi (xvi. 25).
- (e) Intercessory prayer. Stephen prayed for his persecutors, as they stoned him, "*Lord, lay not this sin to their charge*" (vii. 60).

## PERSECUTIONS.

### Persecutions by the Jews.

#### 1. By the Sadducean party.

*Reason.* Because the Apostles preached through Jesus the resurrection of the dead.

There are two instances of arrest and trial of the Apostles by the Sadducean party of the high-priest and his kinsfolk.

(a) Peter and John, after healing the lame man at the Beautiful Gate of the Temple (iii. 1-22).

(b) The Twelve arrested in the Temple porch. They were miraculously released from prison by the Angel of God, and commanded to go and "*speak in the temple to the people all the words of this Life*" (v. 20). They were again arrested and brought before the Council, who "*were minded to slay them*." Gamaliel, however, persuaded the Council to refrain from their purpose. The Apostles were beaten and charged <sup>to</sup> speak in the name of Jesus.

#### 2. By the Grecian Jews.

*Reason.* They were roused by the preaching of Stephen, who attacked the exclusiveness of the Jewish law, and the peculiarity of the Temple.

(a) Stephen was arraigned before the Sanhedrin, during which he was charged with blasphemy against the Temple and the Law. Stephen made an eloquent defence, which roused the anger of the Jews of Cyrene and Cyprus, who persecuted him, and "*cast him out of the city*" (vii.).

(b) General persecution of the Church at Antioch for several reasons, including the death of Stephen, Saul was the chief persecutor.



persecution. The Christians were scattered through Judæa, and Samaria, and the persecution extended as far as Damascus.

3. By Herod.

*Reason.* Wishing to please the Jews.

James was executed, and Peter imprisoned. Peter was miraculously released by an angel and escaped (xii.).

II. Persecutions of St. Paul.

1. By the Jews.

- (a) At Damascus, where they watched the gates day and night to kill him. Paul escaped by being let down from the wall in a basket (ix. 20-25).
- (b) At Jerusalem. The Grecian Jews "*went about to kill*" Paul because he preached "*boldly in the name of the Lord Jesus.*" Paul was compelled to leave Jerusalem (ix. 29).
- (c) At Antioch in Pisidia. Paul and Barnabas were expelled from the city through the action of the Jews who stirred up "*the devout women of honourable estate, and the chief men of the city*" against them (xiii. 50-52).
- (d) At Corinth, where the Jews rose up against Paul and brought him before Gallio (xviii. 12-17).
- (e) At Jerusalem, where the Jews seized Paul whilst accomplishing a vow in the Temple. The life of the Apostle was in danger.
  - (1) In the Temple when taken by the Jews. He was rescued by the chief Captain (xxi. 20-40).
  - (2) From a plot formed for his assassination, forty men binding themselves by an oath to kill him. His life was preserved by the chief captain, who sent him to Cæsarea to the Governor Felix (xxiii. 12-35).

2. By Jews and Gentiles.

- (a) At Iconium, where the Jews stirred up the Gentiles to stone Paul and Barnabas. The Apostles, learning the plot, fled to Lystra (xiv. 1-6).
- (b) At Lystra. Certain Jews came from Antioch and Iconium, raised a tumult during which Paul was stoned (xiv. 19).
- (2) At Thessalonica. The Jews, moved with envy, assaulted the
- (3) House of Jason with the object of seizing Paul. Paul departed to Berea.
- (4) Berea. The Jews of Thessalonica followed the Apostles and
- (5) Prayed up the people against Paul. Paul was sent by his xii. 12) to Athens.
- (6) Prayer was <sup>d</sup> the enmity of the Jews because he preached the Gospel to the sent forth
- (7) Prayer was n. here St. Paul had cast out a "*spirit of divination*"

from a maid "which brought her masters much gain by sooth-saying." The masters brought Paul and Silas before the magistrates and charged them with disturbing the public peace. The Apostles were beaten by the lictors and cast into prison without trial. On the next day when the magistrates learnt they were Romans they brought them out of prison and requested them to leave the city.

*The first Gentile persecution*, arising from pecuniary motives; the masters being incensed at the loss of their gains.

- (b) At Ephesus. A persecution initiated by Demetrius and the silversmiths (xix. 23-41).

*The second Gentile persecution*, also arising from pecuniary motives. The spread of the Christian religion had brought about a loss to the Gentile silversmiths.

### Effect of the Persecution following the Death of Stephen.

#### Twofold.

##### I. It led to the preaching of the Gospel beyond Jerusalem.

The Christians dispersed in consequence of the persecution found their way throughout Judæa and Samaria and to places more remote, where they became witnesses for their master.

We may note how the Apostles clung to Jerusalem, for Peter and John, after they had gone down to Samaria and confirmed the disciples, then returned to Jerusalem.

Thus the extension of the Church was due to this persecution, which became a blessing in disguise.

##### II. Missionary enterprise brought about the great question of the relation of Christianity to the Gentiles on the one hand and to Judaism on the other.

It is interesting to note how the Twelve seemed to have avoided raising the question, and how it was forced upon the Church without their connivance. The question was ripe for solution without their having the opportunity of prescribing under what conditions the Gospel should be received by the Gentiles.

Following this line of thought we may note :

- (1) That Stephen, who was the forerunner of Paul in proclaiming the catholicity of Christianity, was put to death ere he could raise the question at Jerusalem.
- (2) Philip, leaving Jerusalem in consequence of the persecution, preached the Gospel to the Samaritans. The Apostles, Peter and John, sent down to investigate and report, found that the gift of the Holy Ghost followed the laying on of hands. Therefore God approved of the *admission of the Samaritans*. But the Apostles went no further, they did not follow Philip's example, but returned to Jerusalem.
- (3) Philip enlarged the sphere of the Church by baptising the Ethiopian eunuch, but this case seems to have occurred without any notice being taken at Jerusalem.
- (4) Saul is now converted, but was compelled to flee from Jerusalem to Cilicia. Thus Saul was prevented bringing forward the great question, which he certainly would have done in Jerusalem had he been allowed to remain there. If he preached at all in Cilicia he did so removed from the control of the Apostles at Jerusalem, and untrammelled by the prejudices of the Church in that city.
- (5) The spread of the Gospel caused Peter to take the journey from Jerusalem, during which he visited the converts in all quarters till he came to Cæsarea. This visit culminated in his mission to Cornelius.
- (6) Almost contemporary with this mission of Peter disciples of Cyrene and Cyprus were preaching to Gentiles at Antioch.
- (7) The Church at Antioch, composed of Jews and Gentiles, despatched Paul and Barnabas to missionary labour among the Gentiles.

Barnabas may have brought Paul from Tarsus to Antioch for several reasons.

- (a) Because he knew his power and capability for the work.

- (b) Because Paul had already given signs of the catholicity of his views as regards the reception of the Gentiles.
- (c) Because he may have learnt that Paul was destined "to go far hence to the Gentiles" at the time of his conversion.
- (5) The success of the missionary labours of Paul and Barnabas brought the question to a head and gave rise to the great Council at Jerusalem.

*Note.* At that Council the matter was already settled. It was taken out of the hands of the Apostles. The baptism of Cornelius by Peter, the success of Paul and Barnabas, were proofs that the work had the sanction of the Holy Spirit. And so, as far as the Church officially was concerned, the question was settled once and for all.

But progress was gradual outside the Church at Jerusalem, and apparently without its cognizance. The work was done ere it could be interloped with, and all that remained for the Church at Jerusalem was to acknowledge and confirm results which had obviously been brought about with the aid and approval of the Holy Spirit.

Such were the effects of the persecution and death of Stephen. Had he lived he might have brought the question forward at Jerusalem but with what result? A heated discussion, and a schism in the Church might have followed. Stephen's death promoted the object of his teaching in a more effectual manner than he could have done by argument and preaching had he lived.

### The Difficulties of the Early Church.

1. The complaint of the Grecian Jews against the Hebrews because they considered their widows were neglected in the daily ministration (vi. 1).
2. Corruption in the Church.
  - (a) The case of Ananias and Sapphira
  - (b) Simon Magus, who tried to purchase the power of bestowing the Holy Ghost.
3. Lack of zeal—illustrated by the desertion of John Mark at Perga in Pamphylia (xiii. 13).
4. Personal contentions, illustrated by the strife between Paul and Barnabas with reference to taking John Mark on the second missionary journey (xv. 37).
5. The question between Jews and Gentiles. This was the great problem of the early Church as shewn—
  - (a) By the Judaizing party finding fault with Peter for eating with men who were uncircumcised (xi. 3). They laid this charge against the Apostle when they heard he had admitted Cornelius into the Church.
  - (b) At the Council at Jerusalem, where the great question of the Gentiles being called upon to keep the law of Moses in all details was fully discussed. The Judaizing party was defeated, but not silenced. Paul had to wage a life-long contest with this party (see p. 75).

## COMPARISON OF PETER WITH PAUL

## Peter.

1. Is prominent in the early chapters of the Acts as entrusted "with the gospel of the circumcision" (Gal. ii. 7-9).
2. The address on the Day of Pentecost.

These two addresses are strikingly similar in the argument for the resurrection, the same line of thought is prominent, and the same passages are quoted from the Old Testament.

3. First miracle—the cure of the lame man at the beautiful gate of the temple.

"Lame from his mother's womb" (iii. 2).

4. The shadow of Peter healed the sick in the streets (v. 15).
5. Peter rebuked the sorcerer Simon at Samaria (viii. 20).
6. Peter raised Tabitha to life at Joppa (ix. 36).
7. Cernelius offered worship to Peter (x. 25).
8. An angel miraculously delivered Peter from prison at Jerusalem (xii. 7).

## Paul.

1. Is prominent in the later chapters of the Acts as "intrusted with the gospel of the uncircumcision" (Gal. ii. 7-9).
2. The address in the synagogue at Antioch in Pisidia.

3. First miracle—the cure of the cripple at Lystra

"A cripple from his mother's womb, who never had walked" (xiv. 8).

4. Handkerchiefs and aprons from the body of Paul healed the sick at Ephesus (xix. 12).
5. Paul rebuked the sorcerer Elymas at Paphos (xiii. 10-11).
6. Paul raised Eutychus to life at Troas (xx. 9).
7. The men of Lystra would have done sacrifice to Paul and Barnabas as gods (xiv. 11).
8. An earthquake threw open the doors of Paul's prison at Philippi (xvi. 26).

## THE ROMAN GOVERNMENT AND LAWS A PROTECTION TO PAUL.

1. At Philippi. Paul's declaration of his Roman citizenship immediately changed the attitude of the magistrates, who, recognizing the mistake they had made, besought the Apostles to leave the city. They no longer treated them with violence.
2. At Corinth. Gallio quickly saw that the matter was a religious question, and so, as a Roman magistrate, he refused to have anything to do with a matter outside Roman law, and drove the Jews from the judgment seat. The Jews were powerless in a city ruled under orderly Roman Government to excite the populace against Paul as they had done at Lystra.
3. At Jerusalem.
  - (a) In the court of the Temple. The Roman soldiers under Lysias saved Paul when the Jews were making preparations to kill him

The soldiers came down from the Castle of Antonia and rescued the Apostle from the hands of the Jews.

- (b) **From Scourging.** The chief captain immediately ordered Paul to be released from the *palus* or whipping-post when he learnt that he was a Roman citizen.
- (c) **Before the Sanhedrim.** When the dissension between the Pharisees and the Sadducees rose to such a pitch that Paul was in danger of being torn in pieces by them, Lysias at once sent down a company of soldiers, who brought Paul back to the Castle in safety.
- (d) **From the plot for his assassination.** When Lysias learnt of the plot for putting Paul to death he took prompt measures for the safety of his prisoner by conveying him to Cæsarea. The life of a Roman citizen was sacred. Lysias dared not risk the death of Paul at the hands of Jewish mob violence or through secret assassination. The measures to ensure a safe journey to Cæsarea indicate the value set upon the life of a Roman citizen.

#### 4 At Cæsarea.

- (a) **Under Felix.** The change of attitude on the part of the Jews is noteworthy. The religious charge takes the second place, and Tertullus is mainly interested in asserting that Paul was "*a pestilent fellow, and a mover of insurrections among all the Jews throughout the world.*" Paul easily cleared himself of this charge, and Felix clearly saw that the matter was entirely a religious question.

But Felix was a corrupt governor, and kept Paul in prison for two years—

- (1) Because he did not wish to openly offend the Jews, whom he had already greatly incensed against himself by his harsh government.
- (2) Because he hoped that the friends of Paul might pay money for his release.

So this unjust imprisonment was not the fault of the Roman law, but occurred through the slavish and corrupt nature of the Governor.

The imprisonment saved Paul's life. Had he been released he must have fallen a victim to Jewish fanaticism.

- (b) **Under Festus.** Festus at the beginning refused to take Paul up to Jerusalem. Later he suggested that the Apostle should go up to Jerusalem to be tried there, and guarantees safe conduct.

Then Paul appealed to Caesar, *i.e.* claimed, as a Roman citizen, the right of being tried at the Imperial Court at Rome.

The utterance of the simple word "*Appello*" (I appeal) changed the whole situation. Festus was now under obligation to Roman law to deliver Paul in safety at Rome, and thus the Apostle, guarded by Roman soldiers, was enabled to quit Judæa and attain the object of his wishes, *viz.* to visit Rome and preach the Gospel there.

Throughout we see that Roman law and order protected the Apostle and all Christians.

There was no systematic persecution of Christians till the Roman government changed its attitude of toleration to open hostility and suppression.

# USE OF THE OLD TESTAMENT IN THE ACTS OF THE APOSTLES.

Psalm lxi. 25.

*"Let his habitation be made desolate ; and let no man dwell therein "*  
(i. 20).

Psalm cix. 8.

*"His office let another take "* (i. 20).

Passages quoted by St. Peter to indicate that the fate and punishment of Judas was foretold. We may note that Ps. lxi. 25 reads *"Let their habitation,"* etc. (plural not singular). Judas was the instrument by means of which the enemies of our Lord wrought his death, but Peter is desirous of illustrating how the punishment fell first upon the betrayer, and so changes to the singular number. The fate of the Jews as a nation was not however long delayed.

Joel ii. 28-32.

*"And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : Yea and on my servants and on my hand-maidens in those days Will I pour forth of my Spirit ; and they shall prophesy. And I will shew wonders in the heaven above, And signs on the earth beneath ; Blood, and fire, and vapour of smoke ; The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable day : And it shall be, that whosoever shall call on the name of the Lord shall be saved "* (ii. 17-21).

Quoted by St. Peter on the Day of Pentecost to indicate that the out-pouring of the Holy Spirit had been foretold.

Psalm xvi. 8-11.

*"I beheld the Lord always before my face, For he is on my right hand, that I should not be moved : Therefore my heart was glad, and my tongue rejoiced : Moreover my flesh also shall dwell in hope : Because thou wilt not leave my soul in Hades, neither will thou give thy Holy One to see corruption. Thou madest known unto me the ways of life ; thou shalt make me full of gladness with thy countenance "* (ii. 25-28 ; xiii. 35).

Quoted (1) By St. Peter on the Day of Pentecost in proof of the Resurrection. David had clearly foretold the Resurrection, but could not be speaking of himself, for he was dead and buried, and his tomb was conspicuous in Jerusalem. Therefore the passage must have reference to some one of David's descendants. This descendant is Jesus.

(2) By St. Paul in his great sermon at Antioch in Pisidia, in which the Apostle follows the line of argument adopted by St. Peter on the Day of Pentecost.

Psalm cxxxii 11.

*"Knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne "* (ii. 30).

Quoted by St. Peter on the Day of Pentecost to prove that David in his prediction of the Resurrection referred to his own descendant—the Christ—who should be raised up to sit upon his (David's) throne.

## Psalm cx. 1.

*"The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet"* (ii. 34, 35).

Quoted by St. Peter on the Day of Pentecost, with reference to the ultimate triumph of the Messiah and the discomfiture of his enemies. The kingdom was to be spiritual.

## Deuteronomy xviii. 15.

*"A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you"* (iii. 22; vii. 37).

Quoted (1) by St. Peter in his address to the people after the healing of the lame man at the Beautiful Gate of the Temple. His object is to prove that Jesus was the prophet foretold by Moses.

(2) By Stephen in his defence before the Sanhedrim—with the same object.

## Deuteronomy xviii. 19.

*"And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people"* (iii. 23).

Quoted by St. Peter in the same address. The argument of the Apostle is that it had been predicted that the Jews would reject Jesus; and that the extinction of their nationality would be their punishment for this sin.

## Genesis xii. 3; xxii. 18; xxvi. 4; xxviii. 14.

*"And in thy seed shall all the families of the earth be blessed"* (iii. 25).

Quoted by St. Peter in the same address, as a proof that in Jesus was fulfilled the covenant promise to Abraham.

## Psalm cxviii. 22.

*"He is the stone which was set at nought of you the builders, which was made the head of the corner"* (iv. 11).

Quoted by St. Peter in his defence before the High Priest and the Sadducees. They the Jewish rulers (i.e. the builders), might reject Jesus (the stone set at nought), but it was God's purpose that His Church should be knit together by faith in his name (the corner stone binding the building together).

## Psalm ii. 1, 2.

*"Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, Against the Lord, and against his Anointed"* (iv. 25, 26).

Referred to by the Apostles in their prayer to God after the release of Peter and John. They recognise that the persecution and oppositions they were to experience had all been foretold, and were all powerless to prevent their work from being successful in winning the nations to belief in Jesus.

## Genesis xii. 1.

*"Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee"* (vii. 3).

Quoted by Stephen in his defence before the Sanhedrim. The speaker is tracing Jewish history from its source.

## Genesis xv. 13, 14.

*"That his seed should sojourn in a strange land and that they should bring them into bondage, and entreat them evil, four hundred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place"* (vii. 6, 7).

Quoted by Stephen in his defence. The passage is a prediction of the sojourn of the Israelites in Egypt and their afflictions there, with a pledge of their release.

Exodus ii. 13.

"Sirs, ye are brethren; why do ye wrong one to another?" (vii. 26).

Exodus ii. 14.

"Who made thee a ruler and a judge over us? Wouldest thou kill me, as thou killedst the Egyptian yesterday?" (vii. 27, 28-35).

Stephen is giving a brief outline of the life of Moses and so quotes from the Pentateuch.

Exodus iii. 6.

"I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob" (vii. 32).

Exodus iii. 6.

"Loose the shoes from thy feet; for the place whereon thou standest is holy ground" (vii. 33).

Exodus iii. 7, 8.

"I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them" (vii. 34).

Passages quoted by Stephen, giving the history of how Moses, previously rejected by his brethren, was called by God to bring about their deliverance from Egypt.

Exodus xxxii. 1.

"Make us gods which shall go before us; for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him" (vii. 40).

Amos v. 25-27.

"Did ye offer unto me slain beasts and sacrifices Forty years in the wilderness, O house of Israel? And ye took up the tabernacle of Moloch, And the star of the god Rephan, The figures which ye made to worship them: And I will carry you away beyond Babylon" (vii. 42-43).

Passages quoted by Stephen to show that the people of Israel had always been rebellious and idolatrous. The present Jews were following the example of their forefathers.

Isaiah lxvi. 1, 2.

"The heaven is my throne, And the earth the footstool of my feet: What manner of house will ye build me? saith the Lord: Or what is the place of my rest? Did not my hand make all these things?" (vii. 49, 50).

Quoted by Stephen in his defence. He had preached that the worship of God was no longer to be restricted as it had been to the temple at Jerusalem. This teaching had been construed by the Jews, into "words against this holy place, and the law." So Stephen quotes the passage to prove that God had taught through His prophet Isaiah that He was not to be controlled by or confined to a particular place.

Isaiah liii. 7-8.

"He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth: In his humiliation his judgement was taken away: His generation who shall declare? For his life is taken from the earth" (viii. 32, 33).

The passage that was being read by the Ethiopian eunuch when he took Phillip up into his chariot, and which he desired the Evangelist to explain to him.



Psalm li. 7.

"Thou art my Son, this day have I begotten thee" (xiii. 33).

Isaiah lv. 3.

"I will give you the holy and sure blessings of David" (xiii. 34).

Messianic prophecies quoted by St. Paul in his address in the synagogue at Antioch in Pisidia. The argument is that Jesus is the Messiah and that these prophecies are fulfilled in Him.

Hatakkuk i. v.

"Behold, ye despisers, and wonder, and perish; For I work a work in your days, A work which ye shall in no wise believe, if one declare it unto you" (xiii. 41).

Quoted by St. Paul in his address in the synagogue at Antioch in Pisidia. These words form the concluding passage. The Apostle foresaw that his message would not be favourably received by the Jews, so quotes from the prophet to shew them that their obstinate unbelief had already been foretold.

Isaiah xlii. 6.

"I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth" (xiii. 47).

Quoted by St. Paul at Antioch in Pisidia in support of his action in preaching the Gospel to the Gentiles. That the Gentiles were to be the recipients of the blessings of the Gospel had been foretold by the prophets, and therefore he (Paul) was but following the manifest direction of God.

Amos ix. 11, 12.

"After these things I will return, And I will build again the tabernacle of David, which is fallen; And I will build again the ruins thereof, And I will set it up. That the residue of men may seek after the Lord, And all the Gentiles, upon whom my name is called, Saith the Lord, who maketh these things known from the beginning of the world" (xv. 16, 17).

Quoted by James in summing up the discussion at the first Council at Jerusalem, and giving his opinion. Subject of discussion was, "Should the Gentiles be received into the Church without circumcision?" James gives his opinion that they should, and quotes this passage as indicative that such was God's purpose foretold by His prophet.

Exodus xxii. 28.

"Thou shalt not speak evil of a ruler of thy people" (xxiii. 5).

Quoted by St. Paul when rebuked for denouncing the high priest who had ordered the officers of the court to smite him on the mouth. St Paul then asserts that he was not aware that he was addressing the high priest; had he known it was the high priest, he would have restrained himself, for the law enjoined respect and reverence to all rulers.

Isaiah vi. 9, 10.

"Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: For this people's heart is waxed gross. And their ears are dull of hearing, and their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them" (xxviii. 26, 27).

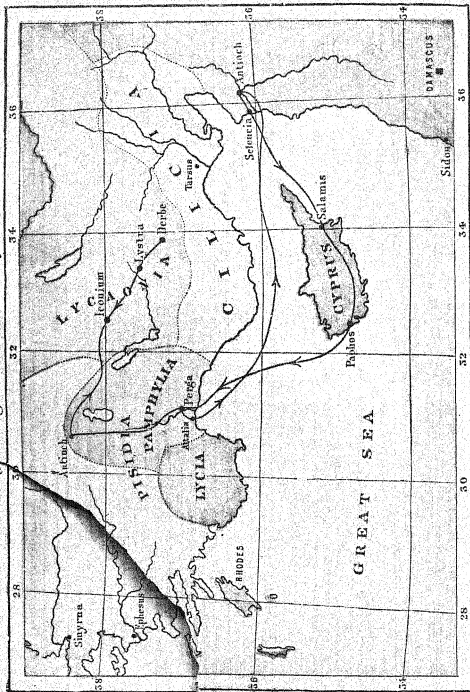
The Jews at Rome had listened to St. Paul and some believed and some believed not. Then the Apostle quotes the prophet Isaiah to show that it had been foretold that the words of the Gospel would be preached to the Jews, and thus they would hear with their outward ears, yet because they had no heart for the message, they would not understand the real meaning of the spiritual message that was being communicated to them.

## THE EPISTLES OF PAUL.

Thirteen are known. He probably wrote others that are lost. Hebrews is almost certainly not Paul's. The thirteen were written at four different periods in his life, with a gap of five years between each period. The following table shows their order, &c. :—

PERIOD.	DATE.	EPISTLE.	PLACE OF WRITING.	CHARACTERISTIC.
Second Missionary Journey.	52—53	I. Thessalonians. II. Thessalonians.	Corinth. Corinth.	The doctrine of the Second Advent. Practical duties of those who looked for the second coming.
Third Missionary Journey.	57—58	I. Corinthians. II. Corinthians. Galatians. Romans.	Ephesus. Macedonia. Macedonia. Corinth.	Shows the Christian way of settling doubts. Defence of his apostleship. Christian liberty. Justification by faith.
First Roman Captivity.	61—63	Philippians. Colossians. Philemon. Ephesians.	Rome. Rome. Rome. Rome.	Paul's Gospel. The Personality of Christ. The relation of slavery to Christianity. Connection between Christ and the Church.
Second Roman Captivity.	66—68	I. Timothy. II. Timothy. Titus.	Rome. Rome. Rome.	Pastoral Duties and Church Government.

(Starting Point Antioch in Syria.)



ST. PAUL'S FIRST MISSIONARY JOURNEY.

## St. Paul's First Missionary Journey. Acts xlii., xlv.

They started from

Antioch in Syria, at the bidding of the Holy Ghost—"Separate me Barnabas and Saul for the work, whereunto I have called them."

The party consisted of Barnabas, Paul, and John Mark as their minister. From Antioch they went to

Seleucia, the port of Antioch, and thence sailed to Cyprus, landing at Salamis, where "they proclaimed the word of God in the synagogues of the Jews" and went through the island unto

Paphos, where the deputy, Sergius Paulus, was converted, and Elymas the sorcerer smitten with blindness. Thence they sailed to

Ferga in Pamphylia where John departed from them and returned to Jerusalem. Thence they departed and came to

Antioch in Pisidia, where, in the synagogue, Paul delivered his first recorded sermon to the Jews and to the Gentiles. The Jews, envious that the Gentiles were included in the Gospel message, raised up a persecution and expelled Paul and Barnabas, who "shaking off the dust of their feet against them" came to

Iconium, whither they were followed by the Jews and were compelled to flee to Lystra, where Paul cured the cripple, impotent from his birth, who had never walked.

The people of Lystra took the Apostles to be gods and attempted to sacrifice to them, but were prevented by Paul. The Jews from Antioch stirred up the people and stoned Paul, and supposed they had killed him. Paul recovered and departed to

Derbe, where they preached and thence returned to

Lystra, Iconium, Antioch, confirming the disciples and ordaining elders, thence through Pisidia to Pamphylia, Ferga, as far as Attalia, whence they sailed to Antioch their original starting point.

Time taken. Not less than three to four years, and as the district traversed was but small, a considerable time was spent at each place, thus:—

(1) Antioch. "And the word of the Lord was spread abroad throughout all the region" (xlii. 49)

(2) Iconium. "A great multitude both of Jews and of Greeks believed" (xlv. 1).

"Long time therefore they tarried there" (xlv. 3).

(3) At Lystra (see xvi. 1) it is evident many converts had been made.

Plan adopted. To make a stay at some centre of population, and there preach the Gospel till a sufficient number of disciples had been made, and those disciples so instructed that the work might go on after Paul had left them.

Method of preaching. Though Paul had been specially marked out as the Apostle to the Gentiles, still as expressed in Romans x. 1, his heart's desire and his supplication to God for Israel was that they might be saved. So, therefore, about this missionary journey Paul always publishes the Gospel first to his own

(1) At Salamis "they proclaimed the word of God in the synagogues" (xlii. 5).

(2) At Antioch "they went into the synagogue on the sabbath, and he preached to them, working at" (xlii. 17).

(3) At Iconium "they entered together into the synagogue" (xliii. 16). Rejected by the Jews, as at Antioch in Pisidia. "It was necessary that the word should abide there eighteen months" (xliii. 10).

Seeing ye thrust it from you, and judge yourselves unworthy to receive it, we turn to the Gentiles" (xliii. 46).

The same method is adopted on the second and third journeys, and the success is the same.

(1) At Thessalonica, "where was a synagogue, and the custom was, that Paul, as his custom was, went in unto them" (xvi. 1, cilla, he went to).

(2) At Berea, "who when they were come thither, they searched the scriptures daily in the synagogue of the Jews" (xviii. 11).

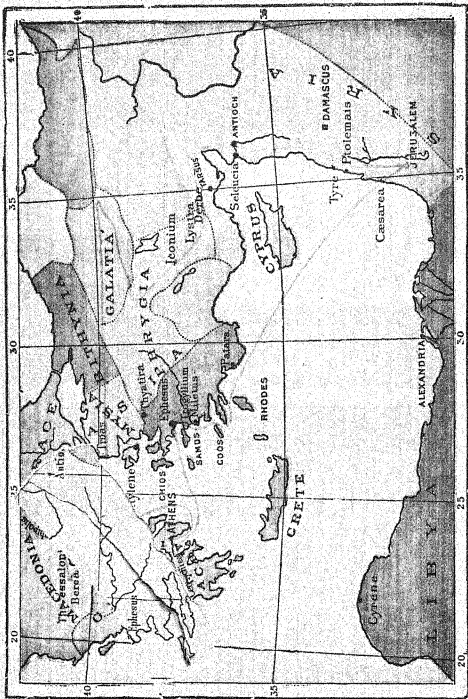
(3) At Corinth, "And he reasoned in the synagogue every sabbath, and he was teaching them" (xviii. 4).

(4) At Ephesus. "And he entered into the synagogue, and being desired, spake boldly for the space of three months" (xix. 8). "He left Ephesus, and heaves off preaching in the synagogues. Thus—

(1) At Corinth. "And when they (the Jews) saw that they could not prevail, they blasphemed, and blasphemed he shook out his raiment, and said unto them, 'Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles'" (xviii. 6).

(2) At Ephesus. "But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them" (xix. 9).

# ST PAUL'S SECOND MISSIONARY JOURNEY.



(Starting Point, Antioch in Syria.)

## St. Paul's Second Missionary Journey. Acts xv., xvi., xvii., xviii.

**Antioch in Syria** was the starting-place, where Paul suggested to Barnabas that they should go and visit their brethren in the cities where they had preached. Barnabas wished to take John Mark again, but Paul refused to take him with them because he had left them at Perga on the first missionary journey. Barnabas took Mark and sailed to Cyprus, whilst Paul chose Silas as his companion and went by land through Syria and Cilicia, and came to

**Derbe and Lystra**, where he met with Timothy, and having circumcised him, took him as a companion on the journey; thence they went "*through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not.*" And passing by Mysia they came to

**Troas**, where Paul in a vision saw a man of Macedonia, who prayed him saying, "*Come over into Macedonia, and help us.*" Here Luke joined the company, and they sailed to

**Samothracia**, and the next day to

**Neapolis** the port of Philippi, and thence to

**Philippi**, where Lydia was converted, and Paul cast out the spirit of divination from a damsel, whose masters, finding their gains gone, brought the Apostles before the magistrates, who beat them and put them in prison. The jailor was converted, and next day the magistrates sent them away, and they departed through Amphipolis and Apollonia, and came to

**Thessalonica**, where the Jews raised an uproar against them, and assaulted the house of Jason where they lodged. So the brethren sent Paul and Silas away by night to

**Berea**, where the people received them favourably till the Jews came from Thessalonica and stirred up the multitude, so, whilst Silas and Timotheus abode at Thessalonica, Paul was sent to

**Athens**, where he delivered his famous speech on Mars Hill (Areopagus) and converted Dionysius the Areopagite and a woman named Damaris among others. Thence he journeyed to

**Corinth**, where he met with Aquila and Priscilla, and lodged with them, working at the same trade, viz., tent-making. Silas and Timotheus joined him, and he preached to the Jews, converting Crispus, the chief ruler of the synagogue. Rejected by the Jews St. Paul continued his preaching in the house of Justus. He abode there eighteen months, being encouraged to do so by the words of the Lord, who appeared to him in a vision. The Jews, incensed at his preaching to the Gentiles, and the success attending the same, brought him before Gallio, the Roman Governor, who refused to hear the charge. Thence, taking with him Aquila and Priscilla, he went to

**Cenchrea**, where he shaved his head under a Nazarite vow; then he sailed to

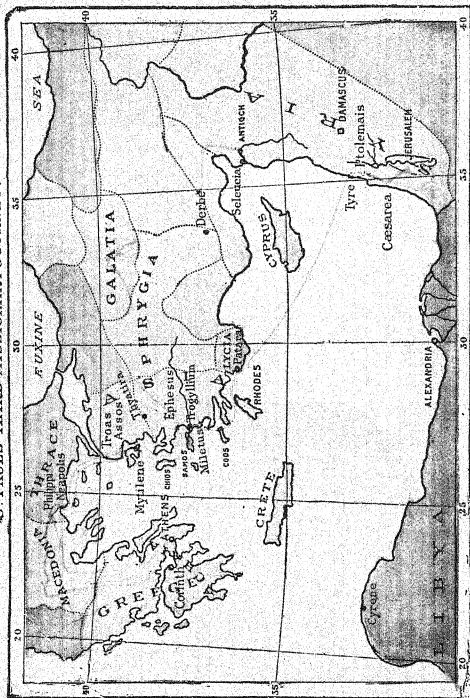
**Ephesus**, where he left Priscilla and Aquila, and being desirous himself of reaching Jerusalem in time for the approaching feast, left Ephesus, promising to return, and sailed to

**Caesarea**, whence he went up to

**Jerusalem**, where he saluted the Church, and then went down to

**Antioch in Syria**, the original starting point.

ST. PAUL'S THIRD MISSIONARY JOURNEY.



(Starting Point, Antioch in Syria.)

## St. Paul's Third Missionary Journey. Acts xviii., xix., xx., xxi.

Antioch in Syria was again the starting-point, whence Paul went over Galatia and Phrygia and arrived at

Ephesus, where he stayed three years. Here he baptized certain disciples who had received John's baptism only. He then laid his hands upon them and they received the Holy Ghost and spake with tongues. At the end of three months he left the synagogues and taught in the school of Tyrannus. Special miracles were wrought by the Apostle, and the sick were healed by handkerchiefs brought from his body, and evil spirits were cast out. The sons of Sceva, a Jew, attempted to imitate Paul, but were attacked and overpowered by the man in whom the evil spirit was. As a consequence many in Ephesus, who practised curious arts, brought their books of magic and burned them. Demetrius, the silversmith, who made silver shrines or images for Diana, raised a tumult of the craftsmen against Paul, which the town clerk with difficulty appeased, so the Apostle departed to

Macedonia, and thence to

Greece, where he abode three months, and finding the Jews lying in wait for him as he was intending to sail through Syria, he returned through Macedonia to

Philippi, where Paul was again joined by Luke, and whence he sent Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Timotheus and Tychicus and Trophimus of Asia, forward to

Troas, where, five days later, the Apostle joined them, and where he abode seven days. Here he raised Eutychus to life, who had fallen from the window whilst Paul was preaching. From Troas Paul went on foot to

Assos, where he again embarked in the ship which had sailed from Troas to Assos, thence he sailed to

Mitylene,

Chios,

Samos,

Trogyllium, to

Miletus. Paul, being anxious to arrive at Jerusalem by Pentecost, did not wish to be delayed in Asia, and so sent for the elders of the Church at Ephesus to come to him at Miletus, where he took an affectionate farewell of them. Thence he sailed, and found

Coos,

Rhodes,

Patara, where they found a ship sailing to Phoenicia. So leaving Cyprus and the father of they sailed to

Tyre, where they abode seven days, and where the disciples besought him, if Alexandria, whose Jerusalem. Thence to they landed at

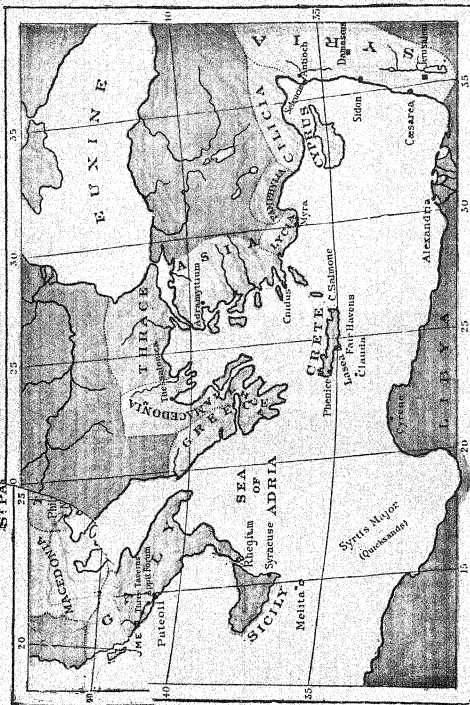
Ptolemais, and, after staying one day, to

Cæsarea, where they stayed at the house of Philip the Evangelist coming down from Judea, prophesied the seizure of Paul by Thence they journeyed to Titurion took his prisoners

Jerusalem, where Paul saw James the bishop of Jerusalem, and himself and joined himself to four men under a vow, going to the Taverns to meet Paul, where he was recognized by the Jews of Asia, who stoned the guard, but Paul killed him, but for his rescue by the chief captain of the band him.



# ST. PAUL'S VOYAGE TO ROME.



Starting Point, Cesarea.

## Voyage to Rome. Acts xxvii., xxviii.

As Paul had appealed unto Cæsar it was necessary that he should be sent to Rome to appear before the Emperor Nero. Accordingly he was handed over with other prisoners into the charge of a centurion named Julius, of the Augustan band, to be conveyed to Italy. The companions of Paul were Luke and Aristarchus, a Macedonian of Thessalonica. They sailed from

Cæsarea in a ship of Adramyttium, sailing by the coasts of Asia to

Sidon, where the centurion allowed Paul to visit his friends. Thence they sailed under Cyprus, over the sea of Cilicia and Pamphylia to

Myra, a city of Lycia, where they found a ship of Alexandria sailing into Italy. The centurion transferred his prisoners to this vessel, and they sailed slowly over against

Onidus, and thence under

Crete, by Cape Salmone to a harbour,

Four Havens, near Lasea. Paul advised the centurion to winter here, because of the late season of the year, but the centurion followed the advice of the master and the owner of the vessel and endeavoured to gain Phenice, a harbour of Crete, and more commodious to winter in. Obtaining a south wind they set sail, but soon after were overtaken by a tempestuous wind, called Euroclydon, and were driven under the island of

Claudia, under the lee of which they managed to hoist the boat on board, and undergirded the ship. Wishful to avoid the quicksands of Syrtis they lowered the gear from aloft and ran before the wind.

The next day they lightened the vessel, and on the third day they threw overboard the tackling of the ship.

An Angel appeared to Paul by night and encouraged him, so he announced to the voyagers that their lives should be saved, but that they must be shipwrecked on an island.

On the fourteenth day the sailors sounded and found they were nearing land, so they anchored the vessel by four anchors from the stern, and waited for day.

By Paul's injunction the centurion cut the boat loose and prevented the sailors from deserting the vessel.

When it was day they ran the ship ashore, and all got safely to land and found themselves on the island of

Melita, where they were hospitably entertained. Paul, whilst gathering a bundle of sticks for the fire, was bitten by a viper, but received no harm. He also healed the father of Publius, the chief man of the island, who was sick of a fever.

Here they remained three months, and left the island in a ship of Alexandria, whose sign was Castor and Pollux, which had wintered in the island. They landed at

Syracuse, where they stayed three days and then sailed to

Rhegium, thence to

Puteoli, where they landed and stayed seven days. Thence the centurion took his prisoners by road to

Rome, the brethren going out as far as Appii Forum and the Three Taverns to meet Paul. At Rome the centurion delivered the prisoners to the captain of the guard, but Paul was suffered to dwell by himself with the soldier that guarded him.

## CHRONOLOGY OF THE ACTS.

The Acts of the Apostles begins with Pentecost, 33 A.D., and ends with the close of the imprisonment of Paul in Rome in 63 A.D. Chapter xii. ends with the death of Herod Agrippa I. in 44 A.D., and the return of Paul and Barnabas to Antioch. We can deduce dates for the intermediate events by referring to contemporaneous history.

At the death of our Lord in 33 A.D., the old kingdom of Herod the Great was still parcelled out into three divisions, viz. :—

1. Judæa and Samaria, governed by a Roman procurator, Pontius Pilate, who usually resided at Cæsarea.
2. Galilee and Perea, ruled over by Herod Antipas, known in the Gospels as Herod the tetrarch.
3. Iturea and Trachonitis, ruled over by Herod Philip, known in the Gospels as Philip, tetrarch of Iturea.

The political situation remained unchanged till 37 A.D., when Herod Philip died, and was succeeded by Herod Agrippa I. (the Herod of Acts xii.). In the year 36 A.D. Pontius Pilate was recalled to Rome. The Emperor Tiberius died in 37 A.D., and was succeeded by Caligula, a personal friend of Herod Agrippa. There seems to have been no governor appointed during the disorders following upon the death of Tiberius. Herod Antipas was banished in 40 A.D., and his dominions added to those of Herod Agrippa by Caligula. The Emperor Claudius, who succeeded Caligula in 41 A.D., was also a friend of Agrippa, and seems to have recalled the Roman procurator of Judæa and Samaria, and added these provinces to the kingdom of Agrippa. The death of Herod Agrippa (Acts xii.) took place in 44 A.D. These facts, and the inferences drawn therefrom, enable us to construct the table for the first twelve chapters of the Acts.

(N.B.—*The only date that can be fixed with absolute certainty is the martyrdom of James, which occurred the Easter of the year in which Herod Agrippa died, viz., in 44 A.D.*.)

Two principal events serve as fixed dates for determining the chronology of the events described in the latter portion of the Acts (Chaps. xiii., xxviii.), viz. :—

1. The death of Herod Agrippa I. in A.D. 44.
2. The recall of Felix and the accession of Festus, A.D. 60.

Calculating from this last date we conclude that in A.D. 60 (autumn) Paul left Cæsarea for Rome, where he arrived in the spring of A.D. 61. There he lived for two years, that is, till A.D. 63, in his own hired house (Acts xxviii. 30). Similarly calculating backwards from A.D. 60, we know that Paul was two years at Cæsarea (Acts xxiv. 27), therefore he arrived at Jerusalem on his last visit by the Pentecost of A.D. 58. As he passed the previous winter at Corinth (Acts xx. 23), he must have left Ephesus A.D. 57. His stay at Ephesus comprised three years (Acts xx. 31), therefore he must have come to that city A.D. 54. Previously he had spent some time at Antioch. The chronology of the other events is indeterminate. The best authorities place the date of the Council at Jerusalem as either A.D. 50 or A.D. 51. The first missionary journey occurred before the date of the Council, and the second took place after the Council and before A.D. 54.

DATE.	EMPERORS.	GOVERNORS OF JUDÆA, &c.	HIGH PRIESTS.	EVENTS IN ACTS.
A.D. 14	Tiberius.			
25			Galaphas appointed.	
26		Pontius Pilate, Governor of Judæa.		
33				The crucifixion of our Lord. Pentecost. Descent of the Holy Ghost.
36		Pilate recalled. Tiberius died before Pilate reached Rome. No Governor during the disorders following the death of Tiberius.		The growth of the Church at Jerusalem as described in Acts ii.—v. The <i>Saducees</i> , the opponents of Christianity.
37	Caligula.		Jonathan, son of Ananus.	<i>First Persecution by the Pharisees and Sadducees.</i> Martyrdom of Stephen, vii. 59. Dispersion of the disciples, viii. 4. Missionary journeys of Philip and Peter, viii. 5. Conversion of Saul.
38—40			Theophilus, son of Annas.	Peace of the Churches. Conversion of Cornelius. Saul after three years in Arabia returns to Damascus. Saul in Jerusalem. Saul in Cilicia.
40	Caligula orders his statue to be set up in the Temple.	Antipas goes to Rome to solicit the title of King, but is banished to Lyons and his tetrarchy given to Agrippa.		
41	Claudius.	Herod Agrippa I. obtains Judæa, and Samaria, and rules over all Palestine.	Simon, son of Boethus, surnamed Cantheras.	Preaching of the Gospel at Antioch, xi. 19, 20.
42			Matthias, son of Annas.	
43			Elionacus, son of Cantheras.	Barnabas at Antioch. Saul at Antioch.
44		Death of Herod Agrippa.		<i>Second Persecution by Herod.</i> Martyrdom of James. Imprisonment of Peter. Paul and Barnabas come to Jerusalem. They return to Antioch.

DATE.	EMPERORS.	GOVERNORS OF JUDÆA, &c.	HIGH PRIESTS.	EVENTS IN ACTS.
A.D. 46	Claudius, Emperor from 41 A.D.	Herod Agrippa II. made King of Chalcis.	Ananias	The first missionary journey of Paul with Barnabas.
48				Return of Paul and Barna- bas to Antioch.
49				Council at Jerusalem.
50				Second missionary journey of Paul, with Silas, lasting three years, 51—54 A.D.
51				Paul crosses over into Europe.
52	Nero.	Felix, Procurator of Judæa. Herod Agrippa II. gets Batania and Trachonitis. Gallio, Procurator of Achaia. [The Egyptian al- luded to in Acts xxi. 38 raises a tumult A.D. 56.]	Ishmael, son of Phabi, 59 A.D.	Paul at Jerusalem, where he keeps Pentecost. A few weeks at Antioch.
53				Third missionary journey, 54—58 A.D.
54—57				Paul at Ephesus for three years.
57				Paul leaves Ephesus, and crosses into Europe.
58				Return of Paul to Jerusa- lem. Arrives there Pente- cost, 58 A.D. Arrest of Paul.
59	Festus succeeds Felix.	Festus succeeds Felix.	Joseph Cabi. Ananias. Jesus, son of Daminas.	Two years' imprisonment at Casarea, 58—60 A.D.
60				Paul embarks, for Italy in the Autumn.
61				Arrival at Rome.
62				Two years' military im- prisonment, ending 63 A.D.
63				Release of Paul.
64—68				[Subsequent imprisonment of Paul at Rome. Martyr- dom.]
65				
66				
67				
68				

## ANALYSIS OF THE ACTS OF THE APOSTLES.

## Introduction 1. 1—12.

- I. The forty days and the commandments of Jesus . . . i. 1—8.  
 II. The Ascension . . . . . 9—12.

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- I. The Church of the Upper Chamber.  
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- II. The day of Pentecost.  
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- III. Progress of the Church in Jerusalem. The Sadducees and the Apostles.  
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 3. Peter and John arrested by the party of the High Priest, examined and dismissed . . . . . iv. 1—22.  
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## II. Philip's missionary journeys.

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  - (c) Mission of Peter and John to Samaria to confirm the disciples baptized by Philip . . . . . 14—25.
2. The baptism of the Ethiopian Eunuch . . 26—40.

## III. The conversion of Saul . . . . . ix. 1—31.

## IV. Peter's missionary journeys.

1. Peter at Lydda. Healing of the paralytic Æneas . . . . . 32—35.
2. Peter at Joppa. The raising of Tabitha or Dorcas . . . . . 36—43.
3. Peter at Cæsarea.
  - (a) An angel warns Cornelius to send for Peter . . . . . x. 1—8.
  - (b) Peter's vision . . . . . 9—16.
  - (c) Peter goes to Cæsarea. Descent of the Holy Ghost. Baptism of Cornelius . . . . . 17—48.
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## I. The Gospel spreads as far as Antioch.

1. Wandering missionaries preach the word to Gentiles at Antioch . . . . . 19—21.
2. The Church at Jerusalem send Barnabas to Antioch . . . . . 22—24.
3. Barnabas goes to Tarsus for Saul, and brings him to Antioch . . . . . 25, 26.
4. The disciples are called Christians first at Antioch . . . . . 26.

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- I. The martyrdom of James . . . . . xii. 1—2.
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VI.	At Philippi	13—40.
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	(b) Paul turns to the Gentiles . . . . .	6—8.
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	(d) Paul accused before Gallio . . . . .	12—17.
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	(a) The disciples of John the Baptist baptized . . . . .	1—10.
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	(c) The seven sons of Sceva . . . . .	13—17.
	(d) The books of magical art burnt . . . . .	18—20.
	(e) The tumult raised by Demetrius . . . . .	21—41.
III.	Through Macedonia and Greece, and back to Troas . . . . .	xx. 1—6.
IV.	At Troas. Eutychus restored to life . . . . .	7—12.
V.	At Miletus. Address to the Elders of Ephesus . . . . .	13—38.
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I.	Reception by the Elders . . . . .	xxi. 17—25.
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III.	The riot in the Temple. Paul apprehended . . . . .	27—36.
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## ANALYSIS OF THE ACTS OF THE APOSTLES. CV.

- VII. Paul cheered by a vision . . . . . 11—12.  
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- I. Sent to Cæsarea . . . . . xxiii. 26—35.  
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 VII. Festus consults Agrippa . . . . . 13—22.  
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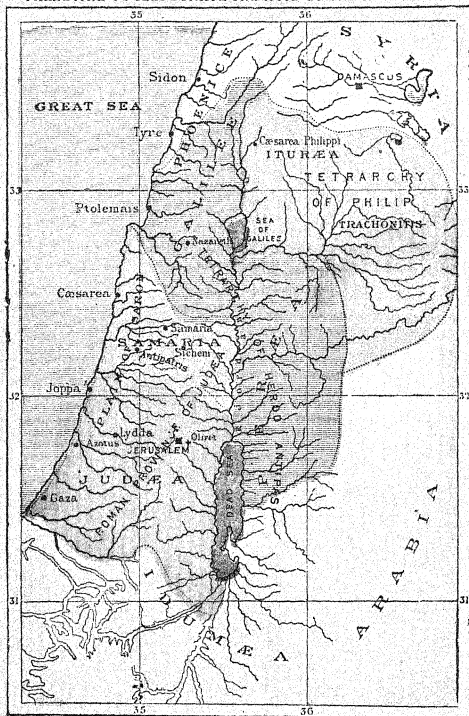
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- I. Cæsarea to Crete . . . . . xxvii. 1—12.  
 II. The storm and shipwreck . . . . . 13—44.  
 III. At Malta . . . . . xxviii. 1—10.  
 IV. Journey from Malta . . . . . 11—16.

### Paul at Rome.

- I. Arrival at Rome . . . . . xxviii. 16.  
 II. Interview with the Jews . . . . . xxviii. 17—29.  
 III. Paul a prisoner for two years . . . . . 29—31

# PALESTINE TO ILLUSTRATE THE ACTS OF THE APOSTLES.



# THE ACTS OF THE APOSTLES

## Connection of the Acts with St. Luke's Gospel.

I The <sup>1a</sup>former treatise I made,  
 I O <sup>2</sup>Theophilus, concerning all  
 that Jesus began both to do and  
 to teach, <sup>2</sup>until the day in which he  
 was received up, after that he had  
 given <sup>3</sup>a commandment through the  
<sup>4</sup>Holy Ghost unto the <sup>4</sup>apostles whom  
 he had chosen: <sup>3</sup>to whom he also  
 shewed himself alive after his <sup>5</sup>passion  
 by many proofs, appearing unto  
 them by the space of forty days, and  
 speaking the things concerning the  
 kingdom of God: <sup>4</sup>and <sup>4</sup>being assem-  
 bled together with them, he charged  
 them not to depart from Jerusalem,  
 but to wait for the <sup>6</sup>promise of the  
 Father, which, *said he*, ye heard from  
 me: <sup>5</sup>for John indeed baptized with

<sup>1</sup> Treatise (Gk., *logos*). A modest name for the Gospel, indicating rather an authentic account, told briefly and naturally than a long and laboured history.

<sup>2</sup> Theophilus lover of God. The person to whom St. Luke addresses both his Gospel and the Acts. Of him nothing is known, though the adjective "*most excellent*" applied to him (Luke i. 3) is also applied to Felix (Acts xxiii. 26, xxiv. 3), and to Festus (Acts xxvi. 25). We may infer that Theophilus was a person of rank, and possibly a Roman officer.

<sup>3</sup> Commandment (Rheims), i.e. commissioned them to do the works of which the Acts is a partial record.

<sup>4</sup> Apostle (Gk., *apostolos*) = one sent forth.

<sup>5</sup> Passion (Lat., *passio*) means "suffering."

<sup>6</sup> Promise, i.e. the comforter (John xiv. 16-26; Luke xxiv. 49).

### V. 3.—Many Infallible Proofs.

- (1) Walking with the two disciples to Emmaus. Luke xxiv. 13-30.
- (2) Eating with them at Emmaus. Luke xxiv. 30.
- (3) Showing His hands and feet. Luke xxiv. 39.
- (4) Eating of a broiled fish and honeycomb. Luke xxiv. 43.
- (5) Giving proofs to Thomas. John xi. 26-29.
- (6) Appearance at the Sea of Galilee. Second miraculous draught of fishes. John xxi.

### V. 5.—Forty days in Scripture are significant of probation before some great event; thus—

- (1) Forty days at the flood. Gen. vii. 4.
- (2) Moses was forty days in the Mount receiving the Law. Ex. xxiv. 18.
- (3) The spies were forty days searching the land. Num. xiii. 25.
- (4) Elijah was forty days on Horeb. 1 Kings xix.
- (5) The time of probation of Nineveh was forty days. Jonah iii. 4.

### V. 3.—Kingdom of God—the visible Church of Christ on earth.

As regards the visible Church we find in the Gospels—

- (1) That Jesus has all power in His Church. Matt. xxviii. 18.
- (2) The Commission to preach and baptize. Matt. xxviii. 19. Mark xvi. 15.
- (3) That Jesus will be constantly present with His Church. Matt. xxviii. 20.
- (4) "That signs shall follow them that believe." Mark xvi. 17, 18.
- (5) That our Lord interpreted the Scriptures, and opened the understanding of His disciples. Luke xxiv. 27 and 45.
- (6) As the Father had sent Jesus, so He sent His disciples. John xx. 22.

### V. 4.—They were to remain at Jerusalem for two reasons:—

- (1) That they should receive the Holy Ghost collectively as a body
- (2) To fulfil prophecy: "Out of Zion shall go forth the law, and the word of God from Jerusalem."

a Gr. *first*. b Or, *Holy Spirit*: and so throughout this book. c Gr. *presented*. d Or, *define with them*

water; but ye shall be baptized<sup>a</sup> with the Holy Ghost not many days hence.

6 They therefore, when they were come together, asked him, saying, Lord, <sup>9</sup> dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath<sup>b</sup> set <sup>10</sup> within his own authority. 8 But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both <sup>11</sup> in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. 10 And while they were looking steadfastly into heaven as he went, behold, <sup>12</sup> two men stood by them in white apparel; 11 which also said, <sup>13</sup> Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, <sup>14</sup> a sabbath day's journey off. 13 And when they were come in, they went up into <sup>15</sup> the upper chamber, <sup>16</sup> where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and

<sup>9</sup> The Apostles were still thinking that the kingdom of God was to be a restored kingdom of David, v. 3.

<sup>10</sup> In his own absolute disposal.

<sup>11</sup> This order of evangelization was exactly carried out.

<sup>12</sup> Two men. Evidently "angels" in human form.

<sup>13</sup> Ye men of Galilee. The Apostles, except Judas Iscariot, were Galileans, and were easily distinguished by their Galilean dialect. Of St. Peter, see Matt. xxvi. 73. "Of a truth thou also art one of them; for thy speech bewrayeth thee."

(St. Luke xxiv. 30) says, "He led them out until they were over against Bethany," which was on the further side.

<sup>14</sup> Sabbath day's journey. 2,000 cubits, or rather more than a mile. It was the distance between the tabernacle and the farthest part of the camp in the wilderness.

<sup>15</sup> Probably the same upper room (Mark xiv. 15) used for our Lord's last Pass-over.

<sup>16</sup> The tense is imperfect = were abiding, thus denoting where the Apostles usually stayed.

Note! The Lord's brothers are placed apart from the Twelve and therefore were not Apostles.

V. 10.—Instances of angels described as men are—

(1) "A young man arrayed in a white robe." Mark xvi. 3.

(2) "Two men in dazzling apparel." Luke xxiv. 4.

(3) "A man in bright apparel." Acts x. 30.

<sup>a</sup> Cf. iii. 5. Cf. appointed by

Matthew, James *the son of* Alphæus, and Simon the Zealot, and <sup>a</sup>Judas *the son of* James. 14 These all with one accord continued stedfastly in prayer, <sup>b</sup>with 19 the women, and Mary the mother of Jesus, and with his 20 brethren.

Note! The last mention of the Virgin Mary

19 **The Women.** The mention of "the women" as a body is peculiar to Luke (see Luke viii. 1-3; xxiii. 49). The women mentioned in the Gospel included Mary Magdalene, Susanna, Joanna, and to these may be added Martha and Mary of Bethany, and Salome, the wife of Zebedee.

20 **Brethren.** Their names were James, Joseph, Simon and Judas. Mark vi. 3, Matt. xiii. 55. The following suggestions have been made, viz. that they were—

- (1) Children of Joseph by a former wife.
- (2) Children of Joseph and Mary after the birth of Christ.
- (3) Children of Mary, a sister of the Virgin, and wife of Cleopas, or Alphæus.

The first is the best supported theory, and explains the superiority which His brethren always assumed over our Lord.

For list of Apostles and account of each, see Introduction, p. vii.

### Election of Matthias in place of Judas Iscariot.

15 And in these days Peter stood up in the midst of <sup>a</sup>the brethren, and said (and there was a multitude of <sup>c</sup>persons gathered together, about a 1 hundred and twenty), 16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was <sup>2</sup>guide to them that took Jesus. 17 For he was numbered among us, and received his portion in this ministry. 18 (Now this man obtained a 3 field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jerusalem; insomuch that in 4 their language that field was called Akeldama, that is, The field of blood.) 20 For it is written in the book of Psalms,

**Brethren.** The usual expression for acknowledged followers of our Lord

1 The first Christian congregation consisted of about one hundred and twenty persons, viz. :—

1. The eleven. (Judas is dead.)
2. Certain women, including the Virgin Mary.
3. The brethren of Jesus.
4. Disciples, i.e. believers in the Messiahship of Jesus.

2 Guide. Psalm xli. 9.

3 "The Potter's Field" purchased by the priests with the money bribe paid for the betrayal of Jesus, which Judas, in remorse, threw back to them.

4 Their language, viz. Aramaic. Readers ignorant of it would need the explanation of Akeldama—field of blood.

<sup>a</sup> Or, brother. See Jude 1. <sup>b</sup> Or, with certain women. <sup>c</sup> Or, names. 4 Or, 10

Let his habitation be made desolate,  
And let no man dwell therein:

and,

His <sup>6a</sup>office let another take.

21 Of the men therefore which have  
7 <sup>7</sup>compained with us all the time  
that the Lord Jesus went in and  
went out <sup>b</sup>among us, 22 beginning  
from the baptism of John, unto the  
day that he was received up from  
us, of these must one become a  
witness with us of his resurrection.  
23 And they put forward two, Joseph  
called Barsabbas, who was surnamed  
Justus, and Matthias. 24 And they  
prayed, and said, Thou, Lord, which  
knowest the hearts of all men, shew of  
these two the one whom thou hast  
chosen, 25 to take the place in this  
ministry and apostleship, from which  
Judas fell away, <sup>10</sup> that he might go  
to his own place. 26 And they gave  
<sup>11</sup>lots<sup>4</sup> for them; and the lot fell upon  
Matthias; and he was numbered with  
the eleven apostles.

**This Scripture.** Ps. xlii., written originally by David of Abithophel

**ABITHOPHEL—**

- (1) Was the familiar friend of David.
- (2) Sided with Absalom in his rebellion.
- (3) Hanged himself when the plot failed.

The Death of Judas is also described by St. Matthew.  
St. Matthew xxvii. 3—10.

The chief priests . . . bought the potter's  
field.

He went away and hanged himself.

Calls the field "the potter's field."

**JUDAS—**

- (1) Was the disciple of Jesus.
- (2) Betrayed our Lord to the chief priests.
- (3) Hanged himself.

The two accounts differ.

St. Luke, Acts i. 18, 19.

This man (Judas) purchased a field.

And, falling headlong, he burst asunder  
in the midst, etc.

Calls the field "Akeldama," the field of  
blood.

There is no satisfactory explanation of these discrepancies. They are differing accounts  
of the same events, but do not destroy the historic truth of the events because they differ.

**Instances of lots.**

- (1) The selection of the scapegoat. Lev. xvi. 8.
- (2) The detection of Achan's sin. Josh. vii. 16—18.
- (3) The division of Canaan among the tribes. Josh. xiv. 2.
- (4) The election of Saul as King of Israel. 1 Sam. x. 20—21.
- (5) The detection of Jonathan as having tasted food in the pursuit of the Philistines,  
contrary to the oath of Saul. 1 Sam. xiv. 42.
- (6) The sailors detected Jonah by casting lots. Jonah i. 7.

a Gr. *overseership*. b Or, *over*. c Or, *unto*

6 Office. "Let another take  
his office," Ps. cix. 8.

7 <sup>7</sup>Compained=associated.

Qualification of an apostle  
=to have been a disciple of  
Jesus, and an eye-witness  
from the beginning.

Work and duty of an  
apostle—to witness to the  
resurrection of Jesus. (See  
p. vii.)

Nothing is known of these  
men, though possibly they  
were of the Seventy.

10 "Balaam rose up, and went  
and returned to his place"  
(Numb. xxiv. 25), interpreted  
by the Rabbis  
as "the place of torment."

11 Lots=tablets. Each one  
wrote on a tablet the name  
of one of the candidates.  
These tablets were placed  
in a vessel and shaken to-  
gether until one of the  
tablets fell out. The name  
on this tablet signified the  
elected candidate.

Barsabbas=son of the oath,  
or of wisdom.

Matthias=given by Jehovah.

## Descent of the Holy Ghost at Pentecost.

1 And when the day of <sup>1</sup> Pentecost<sup>a</sup> was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues <sup>b</sup>parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with <sup>3</sup> other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem <sup>4</sup> Jews, <sup>5</sup> devout men, from every nation under heaven. 6 And <sup>6</sup> when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. 7 And they were all amazed and marvelled, saying, Behold, are not all these which speak <sup>7</sup> Galilæans? 8 And how hear we, every man in our own language, wherein we were born? 9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, 10 in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and <sup>9</sup> sojourners from Rome, both Jews and <sup>10</sup> proselytes, 11 Cretans and Arabians, we do hear them speaking in our tongues the

<sup>1</sup> Pentecost (Gk. Pentecostes, fiftieth), because it was held on the fiftieth day after the Passover Sabbath. Whit Sunday is the corresponding Christian Festival. So the "great and strong wind" that rent the mountains on Horeb before Elijah (1 Kings xix. 11).

<sup>2</sup> Distributed, so that one appeared on each.

<sup>3</sup> Other tongues—in languages different from their own.

<sup>4</sup> Jews of the Dispersion who were now permanent residents in Jerusalem.

<sup>5</sup> Devout men, i.e. reverent men; men who would treat and discuss sacred things with reverence. See Simeon (Luke ii. 25). The men who carried Stephen to burial (Acts viii. 2).

<sup>6</sup> When the sound of the rushing of the wind was heard (probably) throughout Jerusalem.

<sup>7</sup> Galilæans, see i. 11.

Pentecost was peculiarly fitted for the descent of the Holy Ghost—

1. More strangers were present in Jerusalem at this feast than at the Passover or Feast of Tabernacles; for the dangers of travel in early spring or late autumn prevented many from undertaking the journey for Passover and Tabernacles.

2. As the "feast of harvest—the feast of firstfruits," it was symbolical of the first gathering of converts into the Christian Church.

3. Pentecost was also regarded by the Jews as a commemoration of the giving of the Law on Sinai. Now

was henceforth written, "no sepulchre stone, but we are hearts" (2 Cor. iii.) the resur-

<sup>9</sup> Roman Jews come up to the Holy City to worship.

<sup>10</sup> Proselyte (Gk. proselytos)—one who has come over; always descriptively of God raised from heathenism to Judaism.

<sup>a</sup> Gr. was being fulfilled. <sup>b</sup> Or, parting among them. Or, distributed.



mighty works of God. <sup>12</sup> And they were all amazed, and <sup>11</sup> were perplexed, saying one to another, What meaneth this? <sup>13</sup> But others mocking said, They are filled with <sup>12</sup> new wine.

<sup>11</sup> ἐξίσταυτο = "were perplexed" so the women at the tomb "were perplexed" (St. Luke xxiv. 4). These strangers were at a loss to understand what they saw and heard.

<sup>12</sup> Original has "sweet wine," i.e. stronger and more intoxicating than the lighter wines that were ordinarily drunk.

This is a catalogue of the Jews of the Dispersion. They are classified into three great sections—

- (1) Babylon, including Parthians, Medes, Elamites, and the dwellers in Mesopotamia.
- (2) Syria, including Judæa, Cappadocia, Pontus, Asia, Phrygia, and Pamphylia.
- (3) Egypt, including also "the parts of Libya about Cyrene."

Pompey's conquest had added a Roman section. Cretes and Arabians are added as finding no place in the above classification. For geographical description, see Intro. pp. xvii—xx.

The Jewish hours of prayer were the third (nine o'clock), the sixth (midday), and the ninth (three o'clock).

## PETER'S SERMON.

### I. Refutation of the Charge of Drunkenness.

<sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and "spake forth unto them, saying, <sup>1</sup> Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. <sup>15</sup> For these are not drunken, as ye suppose; seeing it is *but* the <sup>2</sup> third hour of the day; <sup>16</sup> but this is that which hath been spoken<sup>a</sup> by the prophet <sup>3</sup> Joel; <sup>17</sup> And it shall be in the <sup>4</sup> last days, saith God,

I will pour forth of my Spirit upon all flesh:

And your sons and your daughters shall prophesy,

of the said your young men shall see

Instance.

- (1) The sons,
- (2) The
- (3) The your old men shall dream
- (4) The sons:
- (5) The
- (6) The sons

<sup>a</sup> Gr. *oversaarsis*.

<sup>1</sup> St. Peter addresses

(1) The Jews dwellers in Jerusalem.

(2) The Jews sojourners from other parts.

<sup>2</sup> Third hour = 9 a.m., the first hour of prayer, the hour of morning sacrifice, before which the law allowed no Jew to eat or drink.

<sup>3</sup> Joel ii. 28—32.

<sup>4</sup> Last days = the days of the Messiah.

- 18 Yea and on my<sup>a</sup> servants and on  
my<sup>b</sup> handmaidens in those days  
Will I pour forth of my Spirit;  
and they shall prophesy.
- 19 And I will shew wonders in the  
heaven above,  
And signs on the earth beneath;  
Blood, and fire, and vapour of  
smoke:
- 20 The sun shall be turned into  
darkness,  
And the moon into blood,  
Before the day of the Lord come,  
That<sup>5</sup> great and notable day:
- 21 And it shall be, that whosoever  
shall call on the name of the  
Lord shall be saved.

5 The prophecy of Joel was fulfilled.

(1) Destruction of Jerusalem by Nebuchadnezzar.

(2) Destruction of Jerusalem by the Romans.

The Christians fled to Pella and thus escaped the horrors of the siege of Jerusalem.

Prophecy has two significations.

(I.) as regards the future—to foretell; to predict future events.

Examples:—

Agabus, who, at Antioch (Acts xi. 28), "signified by the Spirit that there should be a great famine" which came to pass in the days of Claudius Caesar.

Agabus, at Caesarea (Acts xxi. 11), "taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

(II.) As regards the present—to forthtell, to proclaim, to preach, and expound.

Examples:—

Judas and Silas being prophets also themselves, exhorted the brethren (Acts xv. 32). The twelve men at Ephesus on whom St. Paul laid his hands, "they spake with tongues, and prophesied" (Acts xix. 6).

The daughters of Philip. "Four daughters, virgins, which did prophesy" (Acts xxi. 9).

### Analysis of St. Peter's Sermon.

He addresses two classes, viz. the mockers (v. 13) and the devout men (v. 5), and so the sermon comprises two main divisions.

#### I. The Mockers answered.

- (1) The charge of drunkenness is refuted, for it is very unlikely that so many would be drunken before nine in the morning.
- (2) These men are not under the influence of wine, but under the influence of the Holy Spirit, foretold by the prophet Joel (Joel' 2' 8).

#### II. An explanation is given to the devout men.

The cause of the outpouring of the Spirit is—

- (1) The miracles, crucifixion and death of Jesus are alluded to as well-known facts.
- (2) The resurrection of Jesus is stated as a position to be proved.
- (3) Proof of this resurrection,
  - (a) It was foretold by David.
  - (b) This passage cannot apply to David, for he is dead and buried, and his sepulchre remains.
  - (c) But it does apply to Jesus.
  - (d) Therefore when David, in the prophecy (Ps. cxviii. 11, Ps. xvi.) he referred to the resurrection of Jesus, for "This Jesus hath God raised up, wherof we are witnesses."

<sup>a</sup> Lat. bondmen. <sup>b</sup> Gr. bondmaidens.

## (4) Further explanation—

- (a) Jesus has not only risen, but is ascended into heaven.
- (b) Being ascended, "he has received of the Father the promise of the Holy Ghost"
- (c) And now from heaven hath poured forth this (gift of tongues), foretold by Joel, and "which ye (men of Israel) now see and hear," and are amazed and perplexed thereat.
- (d) This ascension was foretold by David (Ps. cx. 1), which prophecy cannot apply to David (for he is not ascended), but does apply to Jesus.

**Conclusion of the Argument.** Therefore this outpouring of the Holy Spirit, shown in his gift of tongues, is the proof given by God that He has made this same Jesus, whom ye have crucified, both Lord and Christ.

## The Gift of Tongues.

### Instances :—

- (1) The Day of Pentecost, ii. 11.
- (2) The conversion of Cornelius, x. 46.
- (3) The twelve men baptized by St. Paul at Ephesus, xix. 6.

### Nature of the Gift.

There are two varying accounts given in the New Testament :—

- (1) A miraculous power of speaking different languages. This is the account given at the Day of Pentecost—"and began to speak with other tongues as the Spirit gave them utterance."
  - (2) An ecstatic and unintelligible utterance expressive of praise and adoration. This is St. Paul's account in the Epistle to the Corinthians—"He that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries." 1 Cor. xiv. 2.
- St. Paul further explains—"Wherefore tongues are for a sign, not to them that believe, but to the unbelieving." 1 Cor. xiv. 22.

### How can we explain this difference?

- (1) Were there two gifts of tongues?—
  - (a) Given to the Apostles only, for missionary purposes.
  - (b) Given to Christians of the Apostolic Church for worship.
- (2) Was the gift of tongues simply an impression made on the hearers, whereby though the language spoken was one, each hearer heard in his own?

### On this it may be said—

- (1) That there is no evidence that the gift was ever used for missionary purposes.
- (2) That St. Paul could not speak at Lystra in the foreign tongue of Lycaonia, when it would have been a valuable aid to him. Acts xiv. 11.
- (3) That it was used when the Churches met for worship.
- (4) That the "hearing" supposition does not meet St. Paul's description at all.

Wherefore we may conclude that the gift of tongues was an actual gift of languages on the day of Pentecost, given as a "sign," but that afterwards it became the utterance of an ecstatic condition. This agrees with St. Paul's description that it was a "sign" to them that believe not, and this sign was necessary on all these occasions when the gift is recorded, viz. :—

- (1) Day of Pentecost, on the foundation of the Church.
- (2) The conversion of Cornelius, at the admission of the Gentiles into the Church.
- (3) At Ephesus, in order to make an impression upon the population of that maritime city, the centre of Asia, and resorted to by men from different countries speaking different languages.

The disappearance of the miraculous element from the gift is consistent with the withdrawal of the power to work miracles.

## II. The Resurrection of Jesus a Proof of His Messiahship.

22 Ye men of Israel, hear these words :  
Jesus of Nazareth, a man <sup>1</sup> approved  
of God unto you by <sup>2a</sup> mighty works  
and <sup>3</sup> wonders and <sup>4</sup> signs, which God

<sup>1</sup> Approved means "proved,"  
i.e. a man publicly avouched  
or declared.

<sup>2</sup> Mighty works; indicating  
the power of the worker.

<sup>3</sup> Wonders = portents, indicating the astonishment caused to the observers.  
<sup>4</sup> Signs pointing out the divinity of the worker.

<sup>a</sup> Cf. powers.

did by him in the midst of you, even as ye yourselves know; 23 him, being delivered up by the <sup>5</sup>determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: 24 whom God raised up, having loosed the <sup>6</sup>pangs of death: because it was not possible that he should be holden of it. 25 For David saith concerning him,

I beheld the Lord always before my face;

For he is on my right hand, that I should not be moved:

26 Therefore my heart was glad, and my tongue rejoiced;

Moreover my flesh also shall <sup>7</sup>dwell in hope:

27 Because thou wilt not leave my soul in <sup>8</sup>Hades,

Neither wilt thou give thy Holy One to see corruption.

28 Thou madest known unto me the ways of life;

Thou shalt make me full of gladness <sup>9</sup>with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his <sup>10</sup>tomb is with us unto this day.

30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins <sup>d</sup>he would set one upon his throne; 31 he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. 32 This Jesus

<sup>5</sup> Determinate counsel = fixed resolve.

<sup>6</sup> Pangs of death = birth pangs denoting that the death of Christ was the life of the world.

Ps. xvi. 8-11.

<sup>7</sup> dwell = will pitch its tabernacle, i.e. only for a time

<sup>8</sup> Hades, the place of departed spirits, not the Gehenna, the place of torment.

Patriarch = "head or prince of a tribe."

Instances of the use of the word in this meaning are—

1. Of David, here.

2. Of Abraham. Heb. vii.

4.

3. Of the twelve sons of Jacob as the founders of the twelve tribes of Israel.

In common usage the title is assigned especially to those whose lives are recorded in Scripture previous to the time of tribes.

<sup>10</sup> Sepulchre or Tomb. The tomb of David was a conspicuous object in Jerusalem.

<sup>a</sup> Or, men without the law <sup>b</sup> Or, tabernacle <sup>c</sup> Or, in thy presence

Matt. xii. 18; Is. xlii. 1;  
found of

did God raise up,<sup>a</sup> whereof we all are witnesses. 33 Being therefore<sup>b</sup> by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he<sup>12</sup> hath poured forth this, which ye see and hear. 34 For David ascended not into the heavens: but he saith himself,

<sup>13</sup> The Lord said unto my Lord,  
Sit thou on my right hand,

35 <sup>14</sup> Till I make thine enemies the  
footstool of thy feet.

36 Let<sup>c</sup> all the house of Israel therefore know assuredly, that God hath made him both <sup>15</sup> Lord and Christ, this Jesus whom ye crucified.

<sup>12</sup> (ii. 17). Hath poured forth this; and so fulfilled the prophecy of Joel.

<sup>13</sup> Psalm cx., appropriated to himself by Jesus (Matt. xxii. 44, 45) Lit. in Heb., "Jehovah said unto Adonai," etc.

<sup>14</sup> To pour contempt on princes taken in battle, the Easterns put their feet on their necks.

Earliest example—

Joshua said to his captains, "Come near, and put your feet upon the necks of these kings" (Josh. x. 24-26).

<sup>15</sup> Lord and Christ = Ruler and Messiah.

### Results of the Sermon.

37 Now when they heard *this*, they were <sup>1</sup>pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, <sup>2</sup>what shall we do? 38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. 39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

<sup>1</sup> Pricked in their heart. Conviction, like a sword, pierced through their hearts.

They were self-convicted of their

(1) Blindness in not recognizing Jesus as the Christ.

(2) Crime, in persecuting Him as a false Christ.

(3) Cruelty, in crucifying Him.

<sup>2</sup> What shall we do? i.e. to expiate our sin, and to avert the punishment.

Mark xvi. 15, 16, "preach the gospel to the whole creation He that believeth and is baptised shall be saved."

22 Ye

Jesus or The Conduct of the Early Christians.

of God, when<sup>a</sup> that received his word and <sup>3</sup>wondered; and there were added that day about three

<sup>3</sup> Wonders = portents.

<sup>4</sup> Signs pointing out

at c Or, every house d Or, having received

a Gr. *perceives*.

thousand souls. 42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, 47 praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved.

**Apostles' Doctrine and Fellowship.** This indicates that already there were some settled forms of teaching and of Church organization, which eventually developed into Creeds and settled form of government.

**2 Breaking of Bread.** The earliest title of the Holy Communion (Acts xx. 7; 1 Cor. x. 16).

**3 Community of Goods.** Instances of the same idea—  
1. Plato in his ideal republic.

2. The Essenes had no distinctions in property.

3. Our Lord and His disciples had a common purse.

4. Later monastic orders lived a communistic life.

**4 At home.** The breaking of bread took place at their own homes—at one time at one house, and at another at another house.

**5 Take their food, i.e. their usual meals.**

#### Characteristics of the Apostolic Communism—

1. It did not extend beyond Jerusalem.

2. It was not compulsory as with the Essenes and monastic orders.

3. It would seem to have been an attempt under newly roused feelings to realise the ideal felt by their deeper nature.

4. It ended abruptly in the treachery of Ananias and Sapphira, and this may account for the poverty of the saints at Jerusalem afterwards.

**V. 46.—Continuing daily with one accord in the Temple.** The first Christians kept all the religious observances of the Jewish religion, its feasts, its hours of prayer and its ritual, and as far as possible consistently with their Christian faith. Thus—

(1) The hours of prayer were observed by Peter and John (iii. 1) at Joppa, (x. 9).

(2) The Apostles and disciples were in the Temple (iii. 1) (v. 12).

(3) Paul, though holding the Mosaic ritual as non-obligatory—

(i.) At Cenchrea, where he shaved his head because he

(ii.) At Jerusalem, on his arrival there after his

23, 24).

(4) St. Paul hastened to be at Jerusalem on the Feast of

ignorance. The people sinned through want of instruction and knowledge of the law. The rulers sinned in spite of instruction and knowledge of the law.

**7 And turn again from your blindness and blood-guiltiness.**

**The Cripple and the Beautiful made whole by Peter**

1 Now Peter and John, for  
3 going up into the temple at the hour of prayer, spake  
ninth hour. 2 And a certain prophet  
that was lame from his youth

ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1;

a Or, in fellowship b Or, through of whom c Or, on the ground of great fear was upon all. d Gr. together

womb <sup>1</sup> was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to receive an alms. 4 And Peter, fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something from them. 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. <sup>2</sup> In the name of Jesus Christ of Nazareth, walk. 7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. 8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 39 For unto him.

And to your children. <sup>1</sup> Palace of the High Priest (John xviii. 16).  
are afar off, <sup>2</sup> even as, <sup>3</sup> company to the sepulchre on the morning of the resurrection  
our God shall call you. <sup>4</sup> your Lord concerning John "And what shall this man do?"  
with many other. <sup>5</sup> Where the third hour, or morning prayer; the sixth hour, or  
and exhorted them, <sup>6</sup> evening prayer. Daniel is recorded to have prayed "three  
themselves from this crook. <sup>7</sup> magnificent Eastern Gate, adorned and covered with mas-  
ed up from the Court of the Gentiles to the Court of

22 Ye

Jesus our Lord. **The Conduct of the Church to the Multitude.**

of God, <sup>1</sup> unthence that received, and John,  
and <sup>2</sup> wondered; and there were <sup>3</sup> of them  
that day about <sup>4</sup> ten's,

<sup>3</sup> Wonders = portents.<sup>4</sup> Signs pointing out, <sup>5</sup> at <sup>6</sup> Or, every house <sup>7</sup> d c<sup>8</sup> Ge. powers.<sup>1</sup> Was carried, better "was being carried."

No miracle would so widely affect the "religious world" of Jerusalem, because the beggar, being laid daily at the Beautiful Gate, would be familiar to all Temple worshippers.

Unlike that other cripple from birth at Lystra, in whom "Paul perceived that he had faith to be healed," Peter saw no such symptoms in this one.

<sup>2</sup> In the name of Jesus Christ of Nazareth, walk. As brief as the soldier's word of command.

How vivid and graphic, yet so detailed! Do we owe this to Luke the Physician's knowledge of anatomy?

Peter and John had been friends from youth. In the Gospels we find—

- (1) They had been partners as fishermen on the Sea of Galilee (Luke v. 10).
- (2) Together they had received the baptism of John (John i. 42).
- (3) They had been sent together to prepare the Passover Feast (Luke xxii. 8).

greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this "man? or why fasten ye your eyes on us, as though by our own power or <sup>1</sup> godliness we had made him to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his <sup>2b</sup> Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. 14 But ye denied the Holy and Righteous One, and asked for a <sup>4</sup> murderer to be granted unto you, 15 and killed the <sup>6</sup> Prince of life; whom God raised from the dead; whereof we are witnesses. 16 And <sup>6b</sup> by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, <sup>5</sup> I wot that <sup>6</sup> in ignorance ye did it, as did also your rulers. 18 But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. 19 Repent ye therefore, <sup>7</sup> and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; 20 and that he may send the Christ who hath been appointed for you, *even* Jesus: 21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets

Ye men of Israel expresses the whole dignity and glory of the theocratic people in peculiar covenant relation with God. The Hebrew shared the glory of being a descendant of Abraham with the Ishmaelites; of Isaac with the Edomites; but of Jacob with no one, it was particularly his own. Their descent was traced to Jacob not as Jacob, but as "Israel," "who had power with God and man and prevailed." The ten tribes assumed the title "kingdom of Israel," as one of peculiar honour.

<sup>1</sup> Godliness. The apostles give all the glory to Jesus, and disclaim all the credit for themselves.

<sup>2</sup> Servant Jesus, *i.e.* not the Son of God, but, the Servant of God. "Behold, my Servant whom I have chosen" (Matt. xii. 18; Isaiah xlii. 1). So Jehovah calls "Moses my servant" (Josh. i. 7).

<sup>4</sup> Murderer. Barabbas, "who for certain insurrection . . . and for murder was cast into prison."

<sup>5</sup> I wot—I know. Present tense of to wit; past tense wist. "Wist ye not that I must be in my Father's house?" (Luke ii. 49).

<sup>6</sup> In ignorance. The people sinned through want of instruction and knowledge of the law. The rulers sinned in spite of instruction and knowledge of the law.

<sup>7</sup> And turn again from your blindness and blood-guiltiness.

<sup>a</sup> Or, thing <sup>b</sup> Or, Child: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; hi. 13; liii. 11. <sup>c</sup> Or, Author <sup>d</sup> Or, of whom <sup>e</sup> Or, on the ground of



which have been since the world began. 22 Moses indeed said, <sup>11</sup> A prophet shall the Lord God raise up unto you from among your brethren,<sup>a</sup> like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. 23 And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. 24 Yea and all the prophets from <sup>12</sup> Samuel and them that followed after, as many as have spoken, they also told of these days. 25 Ye are the sons of the prophets, and of the covenant which God<sup>b</sup> made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. 26 Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

**Solomon's Porch.** Magnificent cloisters on the east side of the Temple. They are minutely described by Josephus, who asserts that they were the original work of Solomon, and formed part of the first temple. Hence the name, Solomon's Porch.

Jesus taught in this porch, and the Jews took up stones to stone Him. See John i. 23-31. Like unto me. The parallelism between Moses and Jesus can be shown thus:—

Moses was—

- (1) A Deliverer, freeing the Israelites from Pharaoh and the Egyptians.
- (2) A Lawgiver, promulgating the Law at Sinai.
- (3) A Mediator, at Sinai, where the Israelites implore Jehovah to speak to them through Moses.

Jesus was—

- (1) A Deliverer, freeing "his people from their sins." Egypt is a type of the bondage of sin.
- (2) A Lawgiver. "A new commandment give I unto you, that ye love one another."
- (3) A Mediator. "Jesus, the mediator of a new covenant." Heb. xii. 24.

For Moses indeed said, i.e. not Moses truthfully said, but it is a fact that Moses said.

<sup>11</sup> Deuteronomy xviii. 15; also quoted by Stephen, Acts vii. 37.

Peter charges the Jews:—

- (1) Ye delivered Him to trial.
- (2) Ye denied Him before Pilate, a heathen.
- (3) Ye denied his righteousness.
- (4) Ye preferred a murderer.
- (5) Ye killed the Prince (or author) of Life.

<sup>12</sup> Samuel, the founder of the schools of the prophets. The prophetic period began with Samuel. God "gave them judges until Samuel the prophet" (Acts xiii. 20).

### Peter's Address interrupted through the Jealousy of the Sadducees.

4 And as they spake unto the people,<sup>c</sup> the priests and the captain of the temple and the Sadducees came upon them, 2 being sore troubled because they taught the people, and proclaimed in Jesus the

**Captain of the Temple.** The officer in command of the Temple Guard, composed of Levites.

<sup>a</sup> Or, as he raised up me <sup>b</sup> Gr. covenanted. <sup>c</sup> Some ancient authorities read the chief priests.

resurrection from the dead. 3 And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. 4 But many of them that heard the word believed; and the number of the men came to be about <sup>a</sup> five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; 6 and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the <sup>b</sup> kindred of the high priest. 7 And when they had set them <sup>c</sup> in the midst, they inquired, By what power, or <sup>d</sup> in what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, 9 if we this day are examined concerning a <sup>e</sup> good deed done to an impotent man,<sup>a</sup> by what means this man is <sup>f</sup> made whole; 10 be it known unto you all, and to all the people of Israel, that <sup>g</sup> in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in <sup>h</sup> him doth this man stand here before you whole. 11 <sup>i</sup> He is the stone which was set at nought of you the builders, which was made the head of the corner. 12 And in none other is there salvation: for neither is there <sup>j</sup> any other name under heaven, that is given among men, wherein we must be saved.

The High Priestly families belonged to the Sadducean party (Matt. xxii. 23, "which say that there is no resurrection of angels (Acts xxiii. 8, "the Sadducees say angel, nor spirit").

<sup>a</sup> Or, in whom <sup>b</sup> Or, saved <sup>c</sup> Or, this name <sup>d</sup> Or, make <sup>e</sup> The Greek text in this clause

<sup>4</sup> i.e. an increase of 2,000 since the Day of Pentecost.

<sup>5</sup> The party of the Sadducees.

<sup>6</sup> In the midst. The Sanhedrim sat in a semi-circle, the president being in the middle of the arc, whilst the accused stood in the centre.

<sup>7</sup> In what name? Deuteronomy xiii. 15, decreed that any one working a miracle in the name of any other God should be put to death. The question admits the fact and reality of the miracle.

<sup>8</sup> Good deed=act of beneficence. The Sanhedrim refer to the miracle contemptuously as "this thing." Peter describes it as "a good deed."

<sup>9</sup> Name. The use of the expression in the Bible "in the name of" always indicates the individuality, attributes, and character of the person named.

<sup>10</sup> He is the stone. Psalm cxviii. 22. Applied to Himself by Jesus (Matthew xxi. 42).

<sup>11</sup> Any other name. i.e. any other individual name or individuality.

We notice that whereas the Pharisees were Christ's enemies, the Sadducees are His Apostles' enemies, being specially opposed to the doctrine of the resurrection. When Stephen and the Hellenists gave a new direction to their teaching, the Pharisees, headed by Saul of Tarsus once more turned against them.

The Sadducees had perhaps listened to end of verse 15, and then on the mention of the resurrection had gone to call the Temple Guard.

On Annas and Calaphas, both called high priests (Luke iii. 2), see Intro. Biog. Notes.

Of John and Alexander nothing is known.

### The Apostles are released without Punishment

13 Now when they beheld the boldness of Peter and John, and had perceived that they were <sup>1</sup> unlearned and ignorant men, they marvelled; and they <sup>2</sup> took knowledge of them, that they had been with Jesus. 14 And <sup>3</sup> seeing the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the <sup>4</sup> council, they conferred among themselves, 16 saying, What shall we do to these men? for that indeed <sup>5</sup> a notable<sup>a</sup> miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. 18 And they called them, and <sup>6</sup> charged them not <sup>7</sup> to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of <sup>8</sup> God to hearken unto you rather unto God, judge ye: 20 for we cannot but speak the things which <sup>9</sup> we have heard. 21 And they, in spite of the fact that they threatened them, duces came up. <sup>10</sup> t. <sup>11</sup> nothing how troubled because them, <sup>12</sup> because people, and proclaimed

1 Unlearned and ignorant = untutored common fellows, not Rabbis.

2 They began to recognise, i.e. the members of the council began to remember that they had seen these two Apostles with Jesus in the Temple.

3 The presence of the healed cripple ties the hands of the priests.

4 Council = the Sanhedrim.

5 A notable miracle. Second acknowledgment of the complete cure of the cripple, and of their resolve to ignore it as a sign from God.

Notable = "that can be known," and therefore an actual fact which they could not deny.

6 Charged. Our Lord charged the leper to tell no man (St. Luke v. 14).

7 "Absolutely not to utter" —the very name of Jesus was not to pass their lips.

11 They could assign no reason for punishment.

12 They feared an outburst of indignation, on the part of the people.

<sup>a</sup> Or, as he raised up me <sup>b</sup> Gr. cover. priests.

of the people; for all men glorified God for that which was done. 22 For the man was more than <sup>13</sup> forty years old, on whom this <sup>a</sup> miracle of healing was wrought.

<sup>13</sup> Thus the man's case was well known.

V. 19.—The Apostles' answer.

Which is right? To obey God or man?  
Judge ye! You may judge for yourselves!  
We have judged for ourselves.  
To obey you is impossible.

The things our eyes saw and our ears heard speak and teach us most.

### Peter and John going to the Brethren unite with them in Prayer and are Answered from Heaven.

23 And being let go, they came to their own <sup>1</sup> company, and <sup>2</sup> reported all that the chief priests and the elders had said unto them. 24 And they, when they heard it, lifted up their voice to God <sup>3</sup> with one accord, and said, O <sup>4b</sup> Lord, <sup>c</sup> thou that didst make the heaven and the earth and the sea, and all that in them is: <sup>25</sup> <sup>a</sup> who by the Holy Ghost, by the mouth of our father David thy servant, didst say,

Why did the <sup>7</sup> Gentiles rage,  
And the <sup>8</sup> peoples <sup>e</sup> imagine vain things?

26 The <sup>9</sup> kings of the earth set themselves in array,

And <sup>10</sup> the rulers were gathered together,

Against the Lord, and against his <sup>f</sup> Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, 28 to do whatsoever thy hand and thy counsel foreordained

<sup>1</sup> Company implies there was a recognised place of meeting.

<sup>2</sup> Reported. Even if the Judgment Hall were open to the general public but few Christians would be present at the trial.

<sup>3</sup> With one accord, i.e. they united in singing the hymn.

<sup>4</sup> Lord. Greek is not Kyrios but Despotes = absolute ruler of the universe.

<sup>7</sup> Gentiles = Roman soldiers.

<sup>8</sup> Peoples (the word is in the plural) = or Israel (Twelve Tribes).

<sup>9</sup> Kings = Herod Antipas.

<sup>10</sup> Rulers = Pontius Pilate and the Jewish rulers.

<sup>a</sup> Gr. sign. <sup>b</sup> Or, Master <sup>c</sup> Or, thou art he that did make <sup>d</sup> The Greek text in this clause is somewhat uncertain. <sup>e</sup> Or, meditate <sup>f</sup> Gr. Christ.

to come to pass. 29 And now, Lord, look upon their threatenings: and grant unto thy<sup>a</sup> servants to speak thy word with all boldness, 30 while <sup>12</sup> thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. 31 And when they had prayed, the <sup>13</sup> place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

<sup>12</sup> Compare the Old Testament phrase "with a stretched out arm."

<sup>13</sup> So after the prayers of Paul and Silas, the prison at Philippi was shaken (xvi. 26).

V. 29. — The Apostles' prayer and the answer to their prayer.  
Petitions of their prayer to God—

1. Look upon their threatenings.
2. Grant us to speak Thy word with all boldness.
3. Stretch forth Thy hand to heal.
4. Do signs and wonders in the name of Jesus.

Answers to their prayer—

1. The place was shaken wherein they were gathered.
2. All were filled with the Holy Ghost.
3. They were filled with boldness to speak the Word.

### The Unanimity and Charity of the Early Church.

32 And the multitude of them that believed were of one heart and soul: and not one of *them* said that aught of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles <sup>3</sup> their witness of the resurrection of the Lord Jesus<sup>b</sup>; and <sup>4</sup> great <sup>5</sup> grace was upon them all. 34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

<sup>3</sup> Their witness, i.e. were rendering their appointed testimony.

<sup>4</sup> Grace from God, not favour with the people.

<sup>5</sup> Joseph, Intro., Biographical Notes.

36 And <sup>5</sup> Joseph, who by the apostles was surnamed Barnabas (which is,

<sup>a</sup> Gr. bondservants. <sup>b</sup> Some ancient authorities add Christ.

being interpreted, <sup>6</sup> Son of <sup>a</sup> exhortation), a Levite, a <sup>7</sup> man of Cyprus by race, 37 having a field, sold it, and brought the money, and laid it at the apostles' feet.

<sup>6</sup> Son of exhortation. Barnabas is called a prophet (Acts xiii. 1).

<sup>7</sup> A Jew, but born in Cyprus.

Unanimity, unselfishness, and zeal in the Church at this period.

Unanimity, or concord. All of one heart and one soul.

Unselfishness. All property was for the common use.

Zeal. The resurrection was preached with great power.

Plenty. There was no one in need.

Special examples:—Many sold their property and paid the price into a common fund, to be distributed according to their several needs, as did Barnabas of Cyprus, a Levite.

### Account of Ananias and Sapphira.

<sup>1</sup> But a certain man named <sup>5</sup> Ananias, with <sup>1</sup> Sapphira his wife, sold a <sup>2</sup> possession, <sup>2</sup> and kept back *part* of the price, his wife also being <sup>3</sup> privy to it, and brought a certain part, and laid it at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thy heart to <sup>4</sup> lie to the Holy Ghost, and to keep back *part* of the price of the land? <sup>4</sup> Whiles it remained, <sup>4</sup> did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. <sup>6</sup> And the <sup>6</sup> young men arose and <sup>6</sup> wrapped him round, and they <sup>7</sup> carried him out and buried him.

<sup>7</sup> And it was about the <sup>8</sup> space of three hours after, when his wife, not knowing what was done, came in. <sup>8</sup> And Peter answered <sup>8</sup> unto her, Tell me whether ye sold the land for so much. And she said, <sup>9</sup> Yea,

<sup>1</sup> Sapphira, probably derived from Gk. sapphire, the name of a precious stone.

<sup>2</sup> Possession, called in verse 3 "the land."

<sup>3</sup> Privy = "secret," here "cognizant of the secret." The sin was a deliberate act, as shown by the wife being party to it.

<sup>4</sup> Did it not remain thine own, i.e. to be disposed of as you pleased.

<sup>5</sup> The young men. The use of the article seems to indicate a definite class. Perhaps a lay organization of helpers.

<sup>6</sup> Wrapped him round, i.e. in his own flowing robes. They became his winding-sheet. In hot climates burial follows quickly after death.

<sup>7</sup> Carried him out. The burial would be outside the city walls.

<sup>8</sup> Space = interval of time.

<sup>9</sup> Yea, for so much. Sapphira confesses her complicity (1) in the sale (2) in the purloining.

<sup>a</sup> Or, consolation. <sup>b</sup> Or, deceptive. <sup>c</sup> Gr. younger.

for so much. 9 But Peter *said* unto her, How is it that ye have agreed together <sup>10</sup> to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. 10 And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. 11 And great fear came upon the whole church, and upon <sup>11</sup> all that heard these things.

10 Tempt, Latin, tentare, has two meanings:

- (1) to try, to make trial of
- (2) to entice to sin.

Here—to try or test whether the spirit that dwelt in the Apostles really knew the secrets of men's hearts.

11 All that heard, i.e. those outside the Christian Church.

**But.** This paragraph opens with a But, because it contrasts Barnabas, a single-minded giver, with Ananias, a double-minded giver, who was actuated by ambition, covetousness, love of praise, and deceit.

**The sin of Ananias and Sapphira.** They sold the field and brought part of the money to the Apostles, professing to be bringing the whole sum into the common fund.

They were guilty of—

Vanity, seeking the praise of their fellows for their devotion and sacrifice.

Covetousness, in keeping part of the money back.

Contempt for God, in thinking that their offence would not be detected by the Apostles acting under the guidance of the Holy Spirit. They had "*not lied unto men, but unto God.*"

**The Sin was deliberate,** for Sapphira was "*pry to it,*" i.e. Ananias and Sapphira had consulted together and arranged their plan of action so that both would tell the same tale. See v. 8.

**Their punishment was necessary—**

(1) To show that their sin was detected.

(2) To prevent internal corruption of the infant Church, a corruption infinitely more dangerous than any external persecution, had not such a crime been at once severely visited.

So was necessary the punishment of the man for gathering sticks on the Sabbath at the early institution of the Sabbath. Num. xv. 32-36.

So was necessary the punishment of Nadab and Abihu at the commencement of the Jewish priesthood. Lev. x. 2.

## Miracles wrought by the Apostles. The Church grows greatly.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in <sup>1</sup> Solomon's porch. 13 But of the <sup>2</sup> rest durst no man join himself to them: howbeit the people magnified them; 14 *and* believers were the more added <sup>3</sup> to the Lord, multi-

1 Solomon's porch. See iii. 11.

2 The rest. Terror caused by the sudden death of Ananias and Sapphira prevented others intruding on the Christians during worship.

3 To the Lord. By being added to His Church, which is His Body.

a Or, and there were the more added to them, believing on the Lord

tudes both of men and women; 15 insomuch that they even carried out the sick into the streets, and laid them on <sup>4</sup> beds and couches, that, as Peter came by, at the least his <sup>5</sup> shadow might overshadow some one of them. 16 And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and <sup>6</sup> them that were <sup>7</sup> vexed with unclean spirits: and they were healed every one.

<sup>4</sup> The "Beds" were those of the well-to-do people: the "couches" were the mats or pallets of the poor.

<sup>5</sup> Shadow of Peter. A parallel to this occurred at Ephesus, where "God wrought special miracles by the hands of Paul" (xix. 11).

<sup>6</sup> The demoniacs. In the Gospels they are usually described as those possessed with a devil.

<sup>7</sup> Vexed = tormented.

### Arrest of the Twelve.

17 But the <sup>1</sup> high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with <sup>2</sup> jealousy, 18 and laid hands on the apostles, and put them in <sup>3</sup> public ward.

<sup>1</sup> Annas, &c. See Intro. p. xxvii. Josephus tells us that Annas and his five sons were Sadducees.

<sup>2</sup> Jealousy included—  
(1) Zeal against the doctrine.

(2) Envy of the popularity of the Apostles.

<sup>3</sup> The public prison.

### Deliverance of the Apostles.

19 But an angel of the Lord by night opened the prison doors, and brought them out, and said, 20 Go ye, and stand and speak in the temple to the people all the words of <sup>1</sup> this Life. 21 And when they heard *this*, they entered into the temple <sup>2</sup> about daybreak, and taught.

<sup>1</sup> This Life = the future life, of which the resurrection of Jesus was a promise and a pledge.

<sup>2</sup> About daybreak, i.e. as soon as possible after daydawn.

### Trial before the Sanhedrim.

But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. 22 But the officers that came found them not in the prison; and they returned, and told,

Council = Sanhedrim. See Intro.

Senate = the whole council of representatives of the people.



23 saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. 24 Now when the <sup>1</sup> captain of the temple and the chief priests heard these words, they were much <sup>2</sup> perplexed concerning them whereunto this would grow. 25 And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. 26 Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. 27 And when they had brought them, they set them before the council. And the high priest asked them, 28 saying, We <sup>3</sup> straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your <sup>5</sup> teaching, and intend to bring this man's blood upon us. 29 But Peter and the apostles answered and said, <sup>6</sup> We must obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. 31 Him did God exalt<sup>a</sup> with his right hand *to be* <sup>7</sup> a Prince and <sup>8</sup> a Saviour, for to give repentance to Israel, and <sup>9</sup> remission of sins. 32 And we are witnesses<sup>b</sup> of these <sup>c</sup> things; <sup>d</sup> and so is the Holy Ghost, whom God hath given to them that obey him.

<sup>1</sup> Captain of the temple.  
See iv. 1.

<sup>2</sup> perplexed. They were at a loss what to do. The Sadducees denied the existence of angels, and therefore the extraordinary nature of the release of the apostles perplexed them. During the examination they put no question as to how the release was effected.

<sup>3</sup> Straitly—strictly.

<sup>5</sup> Teaching. Before Pilate the Priests cried, "His blood be on us, and on our children" (Matr. xxvii. 25).

<sup>6</sup> We must obey. Implying not merely obligation but necessity.

<sup>7</sup> Prince, to whom ye owe obedience.

<sup>8</sup> Saviour, by whom ye must be saved from your sins.

<sup>9</sup> Remission of sins.

*Hanged on a Tree.* This is an expression peculiar to St Peter. He used it again (v. 32): "*Whom they slew and hanged on a tree.*" Also (1 Pet. ii. 24), "*His own self bare our sins in his body upon the tree.*"

<sup>a</sup> Or, *at*. <sup>b</sup> Some ancient authorities add *in him*. <sup>c</sup> Gr. sayings. <sup>d</sup> Some ancient authorities read *and God hath given the Holy Ghost to them that obey him*.

## Argument of Peter's Reply —

We ought to obey God rather than man.

Reasons: why? Because—

1. The God of our fathers raised up Jesus.
2. Whom ye slew hanging Him on a tree.
3. But God exalted Him to His own right hand.
4. And God has made Him a Prince and a Saviour.
5. To give repentance and remission of sins.
6. And we are witnesses of these things.
7. So too the Holy Ghost is a witness.

## Speech of Gamaliel. Release of the Apostles.

33 But they, when they heard this, were cut to the heart, and <sup>1</sup> were minded to slay them. 34 But there stood up one in the council, a Pharisee, named <sup>2</sup> Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little <sup>3</sup> while. 35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. 36 For before these days rose up <sup>4</sup> Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. 37 After this man rose up <sup>5</sup> Judas of Galilee in the days of the <sup>6</sup> enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. 38 And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown: 39 but if it is of God, ye will not be able to overthrow them; lest <sup>7</sup> haply ye be found even to be fighting against God. 40 And to him

Cut = cut through as with a saw.

1 They wished or intended to put the apostles to death but were afraid, and therefore listened to Gamaliel.

2 Gamaliel. Intro. Biog.

Notes.

Doctor = teacher.

3 Put the men forth a little while, i.e. outside, so that they might not hear the deliberations of the council.

4 Theudas. Intro. Biog. Notes.

Somebody = some great person.

5 Judas of Galilee. Intro. Biog. Notes.

7 Enrolment (St. Luke ii. 2). But the revolt took place not at the enrolment, but at the actual imposition of the tax seven years later.

9 Haply — perhaps, per chance.

they agreed: and when they had<sup>10</sup> called the apostles unto them, they beat them and<sup>11</sup> charged them not to speak in the name of Jesus, and let them go. 41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for<sup>12</sup> the Name. 42 And every day, in the temple and at home, they ceased not to teach and to preach Jesus as<sup>13</sup> the Christ.

<sup>10</sup> Called, i.e. back into the judgment hall.

<sup>11</sup> Charged. (See note p. 160).

<sup>12</sup> The Name, i.e. the Name before which every knee must bow

<sup>13</sup> The Christ. The article in the original implies that they proclaimed Jesus as the Christ—the Messiah.

#### Argument of Gamaliel—

Be cautious, do not proceed to extremities. Why?—

1. Theudas' insurrection came to nothing, and he himself was slain.
2. The insurrection of Judas of Galilee was a failure.

Conclusion. Refrain from these men—let them alone! Time tries all things, and time will show if this movement is of God or man—

1. If of man, it will fall to pieces.
2. If of God, it will stand and your efforts will fail.

Therefore leave it alone—fight not against God.

#### Election and Ordination of the Seven Deacons.

6 <sup>1</sup> Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the<sup>2</sup> <sup>a</sup> Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. 2 And the twelve called the multitude of the disciples unto them, and said, It is not<sup>b</sup> fit that we should forsake the word of God, and<sup>c</sup> serve<sup>b</sup> tables. 3<sup>d</sup> Look ye out therefore, brethren, from among you seven men<sup>e</sup> of good report, full of the Spirit and of wisdom, whom we may appoint over this business. 4 But we will continue stedfastly in prayer, and in the ministry of the word. 5 And the saying pleased the whole

<sup>2</sup> Grecian Jews. As they spoke a foreign language, their widows would be likely to be over-looked.

<sup>5</sup> Tables. The bench of counter at which the money was distributed. "The tables of the money-changers" (St. Matthew xxi. 12).

<sup>6</sup> Good report. The qualifications were (1) good character, (2) wisdom, (3) the "indwelling Spirit."

<sup>a</sup> Gr. Hellenists. <sup>b</sup> Gr. pleasing. <sup>c</sup> Or, minister to tables. But, brethren, look ye out from among you.

<sup>d</sup> Some ancient authorities read

multitude: and they chose <sup>7</sup> Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

<sup>7</sup> The names are all Greek names, so probably every one of the seven was a Grecian Jew.

On the names see Biographical Notes.

Deacon. From Greek *diakonein* = to minister. The seven are nowhere called "Deacons" which word, as the title of a distinct office, does not appear in the Acts but only in Phil. i. 1, and 1 Tim. iii. 8—13. For history, etc., see Intro. pp. lviii., lix.

The three classes of hearers to whom the Gospel was preached are called "Hebrews," "Grecians," and "Greeks."

Hebrews were home Jews, Jews born and bred in Palestine, speaking Aramaic, a dialect of Hebrew.

Grecians were foreign Jews, or Jews of the Dispersion, Jews born and bred in foreign parts speaking Greek, called *Hellenists* in the Greek Testament.

Greeks, sometimes natives of Greece, as in Acts xviii. 17, but more usually Gentiles, as opposed to Jews.

The word Greek is properly opposed to Jew.

The word Grecian is properly opposed to Hebrew.

Of the seven we hear in future only of Philip (Intro.) and Stephen (Intro.) There is a tradition, but founded on no trustworthy evidence, that Nicolas was the originator of the heresy of the Nicolaitans referred to by St. John (Rev. ii. 6). "*The works of the Nicolaitans, which I also hate.*"

A great number of the Priests.—This mention of the conversion of the priests stands alone, and is important. Ezra tells us (ii. 36) that they numbered four thousand two hundred and eighty-nine on the Return from Babylon. Their numbers at this time were probably greater.

### The Preaching of Stephen. His Arrest.

8 And Stephen, full of grace and power, wrought great wonders and signs among the people. 9 But there arose certain of them that were of the <sup>3</sup> synagogue called *the synagogue* of the <sup>4</sup> Libertines, and of the <sup>5</sup> Cyrenians, and of the <sup>6</sup> Alexandrians, and of them of <sup>7</sup> Cilicia and

<sup>3</sup> Synagogue. See Intro.

<sup>4</sup> Libertines.—Most likely the descendants of Jews who had been carried captive to Rome by Pompey (B.C. 63), and had been made freedmen (libertini). They had been expelled from Rome by Tiberius.

<sup>5</sup> Cyrenians.—The district on the north coast of Africa. Josephus states that a fourth part of the population of Cyrene consisted of Jews.

<sup>6</sup> Alexandria.—Josephus states that three of the five districts of Alexandria were occupied by Jews.

<sup>7</sup> Cilicia, in the south-east corner of Asia Minor; chief town, Tarsus, the birth-place of St. Paul, had many Jews there, descendants of those Jews whom Antiochus Epiphanes placed there.

<sup>8</sup> Asia, disputing with Stephen. 10 And they were not able to withstand the wisdom and the Spirit by which he spake. 11 Then they <sup>9</sup> suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they <sup>10</sup> stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council,

<sup>8</sup> Asia.—Here and usually in the Acts implies procon-sular Asia, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia. Ephesus was the chief town. The Grecian Jews, not speaking Aramaic, naturally had synagogues of their own in Jerusalem. The number of synagogues is estimated at four hundred and eighty.

<sup>9</sup> Suborned, i.e. procured others to take a false oath.

10 It would appear as if the onset against Stephen was not a casual outburst of fury, but planned beforehand.

### The Accusation against Stephen.

13 and set up <sup>1</sup> false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law: 14 for we have heard him say, <sup>2</sup> that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. 15 And all that sat in the council, fastening their eyes on him, saw his face as it had been the <sup>3</sup> face of an angel.

<sup>1</sup> False witnesses. So "the chief priests sought false witness against Jesus."

<sup>2</sup> See John ii. 19; Matt. xxiv. 2.

<sup>3</sup> Face of an angel. Describes either  
(1) The calm and holy aspect with which he stood before the council, or  
(2) A supernatural appearance glorifying the face of Stephen.

Analogy between our Lord's trial and St. Stephen's:—

*Our Lord's.*

False witnesses.—"Though many false witnesses came."

False charge.—That Jesus said "I am able to destroy the temple of God, and to build it in three days."

Prayed for His murderers.—"Father, forgive them; for they know not what they do."

Commended His soul to God.—"Father, into thy hands I commend my spirit."

*Stephen's.*

False witnesses.—"and set up false witnesses."

False charge.—That Stephen "ceaseth not to speak words against this holy place (i.e. the temple), and the law."

Prayed for his murderers.—"Lord, lay not this sin to their charge."

Commended his soul to God.—"Lord Jesus, receive my spirit."

### Stephen's Trial.

1 And the high priest said,  
**7** Are <sup>1</sup> these things so? 2 And he said,  
Brethren and fathers, hearken.

<sup>1</sup> These things, i.e. the two charges against Stephen.

The <sup>2</sup> God of glory appeared unto our father Abraham, when he was in <sup>3</sup> Mesopotamia, before he dwelt in <sup>4</sup> Haran, <sup>3</sup> and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. <sup>4</sup> Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into <sup>5</sup> this land, wherein ye now dwell: <sup>5</sup> and he gave him none inheritance in it, no, not so much as to <sup>6</sup> set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. <sup>6</sup> And God spake on this wise, that his seed should sojourn in a <sup>7</sup> strange land, and that they should bring them into bondage, and entreat them evil, <sup>8</sup> four hundred years. <sup>7</sup> And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and <sup>8</sup> serve me in this place. <sup>8</sup> And he gave him the <sup>10</sup> covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve <sup>11</sup> patriarchs. <sup>9</sup> And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, <sup>10</sup> and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. <sup>11</sup> Now there came a famine

<sup>2</sup> God of Glory. Unusual address, found only in Psalm xlix. 3.

<sup>3</sup> Mesopotamia. The country watered by the rivers Tigris and Euphrates.

<sup>4</sup> Haran, one day's journey from Orta or Ur, of the Chaldees.

<sup>5</sup> This land, i.e. Judea.

<sup>6</sup> Set his foot on, i.e. a foot's breadth.

The cave of Machpelah was purchased for a special purpose, not given to Abraham, as an inheritance.

<sup>7</sup> Strange land = Egypt (Gen. xv. 13, 14).

<sup>8</sup> 400 years. Ex. xii. 40, Gal. iii. 17, have 430 years. See note.

<sup>9</sup> Serve in this place, viz. Sinai, where God was speaking to Moses (Ex. iii. 21).

<sup>10</sup> Covenant of circumcision. Given the year before Isaac was born (Gen. xvii. 21).

<sup>11</sup> Patriarchs = the sons of Jacob, who were the fathers of the twelve tribes (from Gk. *πατρία* = a race, clan, or tribe, and *ἀρχεῖν* (archein), to rule.

over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent forth our fathers <sup>14</sup> the first time. 13 And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh. 14 And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. 15 And Jacob went down into Egypt; and he died, himself, and our fathers; 16 and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem. 17 But as <sup>17</sup> the time of the promise drew nigh, which

14 Jacob's sons went thence to Egypt,  
(1) When Simeon was detained.  
(2) Joseph made known.  
(3) Jacob accompanied them.

17 The time, i.e., of the fulfilment of the promise.

### Historical Discrepancies.

V. 2 and 3.—Assert that God appeared to Abraham in Mesopotamia before he dwelt in Haran.

Objection.—Nothing is said in Gen. xi. 31, of any call that Abraham received in Mesopotamia before he dwelt in Haran.

Reply.—But it is said, Gen. xv. 7, "*I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land.*"

And Josh. xxiv. 3, "*I took your father Abraham from beyond the River*" (i.e. the river Euphrates).

And Nehemiah ix. 7, "*Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees.*"

And so, according to Jewish tradition, there were two calls of Abraham (1) from his country and kindred (Ur); (2) from his father's house (Haran).

V. 4 states that Abraham left Haran when his father Terah was dead.

Objection.—The notices of Terah in Genesis are:—

Gen. xi. 26. "*And Terah lived seventy years, and begat Abram, Nahor, and Haran.*"

Gen. xi. 32. "*And the days of Terah were two hundred and five years: and Terah died in Haran.*"

Gen. xii. 4. "*And Abram was seventy and five years old when he departed out of Haran.*"

From comparison of these notices it appears that Terah lived sixty years after Abraham left Haran.

Explanation.—(1) Some suppose Abraham a younger son, born sixty years after the eldest.

(2) The Samaritan Pentateuch in Gen. xi. 32, for 205 reads 145, which has most probably been an alteration to remove the apparent inconsistency.

(3) The Rabbis' explanation of the inconsistency by making the departure of Abraham to have taken place after the spiritual death of Terah, is plainly a subterfuge to reconcile their tradition to the sacred chronology.

Reply.—Stephen is merely quoting the rabbinical tradition, and his statement would be accepted by his hearers. The discrepancy does not affect the argument.

V. 6.—400 years. The statements on this period are:—

Gen. xv. 13. "They shall afflict them four hundred years."

Ex. xii. 40. "Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years."

Objection.—The Israelites were not in Egypt more than 215 years.

Reply.—The texts refer to the time that Abraham, the patriarchs, and the Israelites were sojourners in a strange land, for till they entered into Canaan under Joshua they were strangers in the promised land.

Stephen's argument is that God's favour is not confined to a particular place or nation. It is therefore enough for him to show that Abraham and the chosen seed were sojourners. For a considerable time the land of promise was to them a strange country.

In G. I. m., 17, St. Paul states "A covenant, confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul."

The difference of four hundred and four hundred and thirty receives three explanations—

- (1) One number dates back to the first call, and the second only to the departure from Haran.
- (2) The one is reckoned from the promise of the land, and the other from the covenant of circumcision.
- (3) The one is merely a round number, and the other an attempt at greater exactness.

V. 7.—They "shall serve me in this place," i.e. in Horeb and not in Canaan.

Objection.—These words are not in the promise given to Abraham (Gen. xv. 13, 14), but are taken from Ex. iii. 12, where the promise is repeated to Moses at Sinai.

God vouchsafed unto Abraham, the people grew and <sup>18</sup> multiplied in Egypt, 18 till there arose another king over Egypt, which knew not Joseph. 19 The same dealt <sup>19</sup> subtilly with our race, and evil entreated our fathers, that <sup>a</sup> they should <sup>21</sup> cast out their babes to the end they might not <sup>b</sup> live. 20 At which season Moses was born, and was <sup>22</sup> <sup>c</sup> exceeding fair; and he was nourished three months in his father's house: 21 and when he was <sup>23</sup> cast out, Pharaoh's daughter took him up, and nourished him <sup>24</sup> for her own son. 22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. 23 But when he was well-nigh forty years old, it came into his heart <sup>26</sup> to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian:

18 "600,000 on foot that were men, beside children" came out of Egypt (Ex. xii. 37).

19 Subtily = craftily.

21 Cast out, i.e. by the orders of the king of Egypt (Ex. i. 15—22).

22 Lit. Fair unto God, i.e. of extraordinary beauty.

23 Cast out = exposed in the ark of bulrushes (Ex. ii. 1—10).

24 Jewish tradition says that Moses was designed to succeed Pharaoh, who had no son.

26 To visit, i.e. with intent to do kindness to them (Ex. ii. 12).

Josephus relates the great success and sagacity of Moses as a general.

<sup>a</sup> Or, he <sup>b</sup> Or he preserved alive <sup>c</sup> Or, fair unto God



25 and he supposed that his brethren understood how that God by his hand was giving them deliverance; but they understood not. 26 And the day following he appeared unto them as <sup>27</sup> they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wouldest thou kill me, as thou killedst the Egyptian yesterday? 29 And Moses fled at this saying, and became a <sup>28</sup> sojourner in the land of Midian, where he begat two sons. 30 And when forty years were <sup>30</sup> fulfilled, an angel appeared to him in the wilderness

27 They=two men of the Hebrews (Ex. ii. 13).

The Hebrews rejected Moses, as the Jews afterwards rejected Jesus.

28 sojourner, or a temporary dweller.

Two sons. Gershom and Eliezer. Their mother was Zipporah, daughter of Jethro.

30 Completed. Making Moses eighty years old.

Reply.—Stephen combines the two prophecies that he may emphasize his argument which is that the Jews are not to imagine that God can be worshipped only in Judaea and at Jerusalem. God Himself had appointed that He should be worshipped by their forefathers in the wilderness of Arabia at Mount Sinai, before any worship was offered to Him in the city of Jerusalem.

V. 14.—Threescore and fifteen souls.

Objection.—This is inconsistent with Gen. xvi. 27, where it is said that the souls which went down with Jacob into Egypt were seventy.

Reply.—Stephen quotes from the Septuagint, which seems to reckon the five sons of Manasse and Ephraim born in Egypt (1 Chron. vii. 14).

V. 15.—Objection. The statement that Jacob was buried at Shechem is at variance with the Old Testament account.

The facts in the Old Testament are:—

(1) Jacob, dying in Egypt, was taken into Canaan and buried in the cave of Machpelah at Mamre.

(2) Joseph, dying also in Egypt, was embalmed and carried into Canaan at the Exodus, and buried at Shechem.

(3) Of the burial of the other patriarchs there is no mention.

The Jewish traditions were that the patriarchs were buried at Sychem.

Josephus states that they were taken and buried at Hebron.

Explanation.—(1) Stephen followed the traditions of the rabbis, and in haste or inadvertence classed Jacob with the other patriarchs.

(2) If "they" is distinct from Jacob, the difficulty about his burial disappears.

V. 16.—"Abraham bought for a price in silver of the sons of Hamor in Shechem."

Objection.—It was Jacob, not Abraham, who purchased this land.

Old Testament facts are:—

(1) Abraham bought Machpelah from Ephron the Hittite (Gen. xxiii. 16).

(2) Jacob bought a plot of ground at Shechem, from the sons of Hamor, the father of Shechem, for a hundred pieces of silver (Gen. xxxiii. 19).

\* Or, salvation

Reply.—(1) Shechem was one of the resting places of Abraham, when he came first to Canaan, and probably he bought a possession there for he built an altar there.

(2) If so, there is no difficulty about there being two princes of Shechem named Hamor, which may have been an hereditary title, as the Pharaohs of Egypt. The name Hamor occurs (Judges ix. 28) five hundred years after the death of Jacob.

(3) Even the inaccuracy does not invalidate the argument, for whether the burying place were Hebron or Shechem it was not Jerusalem. Stephen probably emphasises Shechem, because it was in the hated land of Samaria.

### Stephen's Teaching, Accusation, and Defence.

STEPHEN'S TEACHING may be gathered from his defence. It is clear that he must have been proclaiming that no longer was the worship of the Almighty to be confined to one nation, one city, and one temple. He was following out the declaration of Jesus to the woman of Samaria: "*The hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father*" (St. John iv. 21). This was construed by the Jews into blasphemous words against this holy place.

It is also clear that he must have announced that the observance of the Jewish ritual was no longer absolutely necessary for acceptance with God. In this he was in advance of the Apostles themselves. This teaching was construed by the Jews into blasphemous words against Moses, or blasphemous words against the Law.

THE CHARGE AGAINST STEPHEN is twofold:—

1. That he had spoken blasphemous words against this holy place (i.e. the temple).  
 "We have heard him say, that this Jesus of Nazareth shall destroy this place" (vi. 14)

of mount Sinai, in a flame of fire in a bush. 31 And when Moses saw it, he <sup>1</sup>wondered at the sight: and as he drew near to behold, there came a voice of the Lord, 32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. 33 And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. 34 I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent to be both a ruler and a deliverer with the hand of the angel which appeared to him in the bush. 36 This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness

<sup>1</sup> He wondered, &c. Because the bush was not consumed (Ex. iii. 2—10).

Loose or untie the shoes, i.e. sandals, which were bound to the feet by leather thongs. So Joshua before Jericho (Josh v. 15).

A Hebrew idiom. "I have surely seen" (Ex. iii. 7).

The once rejected Moses is now the ruler and deliverer appointed by God.

forty years. 37 This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, <sup>32a</sup>like unto me. 38 This is he that was in the <sup>b</sup>church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received <sup>33</sup> living oracles to give unto us: 39 to whom our fathers <sup>34</sup>would not be obedient, but thrust him from them, and <sup>35</sup>turned back in their hearts unto Egypt, 40 saying unto Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of

32 Like unto me. See note ii. 22 (Deut. xviii. 15).

33 living, "The word of God, which liveth and abideth" (1 Pet. i. 23).

34 Would not be obedient. Lit. i.e. were not willing (did not choose) to be obedient.

35 After the return of the spies, the people said, "Let us make a captain, and let us return into Egypt" (Num. xiv. 4).

II. That he had spoken blasphemous words against the Law, i.e. the authority of Moses.  
"Shall change the customs which Moses delivered unto us" (vi. 14).

STEPHEN'S DEFENCE is therefore a reply to these two accusations: thus:—

i. Blasphemous words against this holy place.

To this he replies:—

- (1) God's earliest revelation of Himself had been to Abraham in Mesopotamia, not in Canaan.
- (2) For four hundred years God's people were without a country they could call their own.
- (3) Moses, their great lawgiver, was born in Egypt, and owed his education to the Egyptians.
- (4) Jehovah appeared to Moses in the bush in the wilderness of Sinai.
- (5) The Tabernacle, the pattern of the Temple, was erected in the wilderness.
- (6) After they entered the Promised Land the Tabernacle was moveable and not confined to any one place until the time of Solomon.
- (7) No temple was needed from the time of Moses to that of Solomon.
- (8) When David desired to build a temple God did not allow him to do so.
- (9) Solomon in his prayer at the dedication of the Temple declared "That the Most High dwelleth not in temples made with hands."
- (10) Isaiah the prophet declared that God needs no temple.

Therefore his teaching was consistent with God's purpose and dealings with His chosen people, and in harmony with the declarations of their own prophets.

II. He shows how their fathers had resisted every prophet of God.

- (1) Joseph (the type of the Messiah) had been sold into Egypt by his brothers through envy.
- (2) Moses (the type of the Messiah) when endeavouring to assist his oppressed brethren had been rejected, and forced to flee to Midian.
- (3) The Israelites had made and worshipped the golden calf in the wilderness.
- (4) "Which of the prophets had they not persecuted?"
- (5) As they had slain them which showed before of the coming of the Just One, so they had been the betrayers and murderers of that Just One Himself.

Therefore it was they, not he, who had failed to keep the Law.

\* Or, as he raised up me    b Or, congregation

The speech, in addition to being a defence, is also a direct attack on the Council, thus—  
History.

The patriarchs rejected Joseph.

Joseph became the ruler of those who rejected him.

Your ancestors rejected Moses, the law-giver and abandoned the law.

God rejected your fathers.

Inference.

So ye have rejected Him of whom Joseph was the type.

So He whom ye have rejected is your ruler.

Ye have rejected the Messiah and abandoned His law.

And so He may reject you.

The final outburst of indignation was possibly evoked because Stephen saw signs of disapproval exhibited by the Council.

Egypt, <sup>36</sup> we wot not what is become of him. <sup>41</sup> And they made a <sup>37</sup> calf in those days, and brought a sacrifice unto the idol, and <sup>38</sup> rejoiced in the works of their hands. <sup>42</sup> But God turned, and gave them up to serve the host of heaven; as it is written in the <sup>39</sup> book of the prophets,

Did ye offer unto me slain beasts and sacrifices

Forty years in the wilderness, O house of Israel?

<sup>43</sup> And ye took up the tabernacle of <sup>40</sup> Moloch,

And the star of the god <sup>41</sup> Rephan, The figures which ye made to worship them:

And I will carry you away beyond <sup>42</sup> Babylon.

<sup>44</sup> Our fathers had <sup>43</sup> the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. <sup>45</sup> Which also our fathers, in their turn, brought in with <sup>45a</sup> Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; <sup>46</sup> who found favour in the sight of God, and <sup>46</sup> asked to find a habitation for the God of

<sup>36</sup> When Moses was absent forty days on the Mount (Ex. xxxii. 1).

<sup>37</sup> Calf. In imitation of the sacred bull, Apis.

<sup>38</sup> Rejoiced. When Moses came down from the mount he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear" (Ex. xxxii. 18).

<sup>39</sup> Amos v. 25.

<sup>40</sup> Moloch. The Phœnician Saturn.

<sup>41</sup> Rephan. O.T., Chiun, the Egyptian name for Saturn.

<sup>42</sup> Babylon O.T. Damascus, but Babylon is the place most closely connected with the captivity, and so Stephen substitutes Babylon for Damascus.

<sup>43</sup> The tent of the testimony (Numb. ix. 15).

The Tabernacle contained the ark, and in the ark were (1) the Two Tables of stone, (2) Aaron's rod which budded, (3) the pot of manna. All these were testimonies to God's power and His will.

<sup>45</sup> Joshua who carried the tabernacle into Canaan at their taking possession.

<sup>46</sup> Permission was asked through Nathan, the prophet, and at first granted, but afterwards denied.

Jacob. 47 But Solomon built him a house. 48 Howbeit the Most High dwelleth not in houses made with hands; as saith the <sup>47</sup> prophet,

49 The heaven is my throne,

And the earth the footstool of my feet:

What manner of house will ye build me? saith the Lord:

Or what is the place of my rest?

50 Did not my hand make all these things?

51 <sup>48</sup> Ye <sup>49</sup> stiffnecked and <sup>50</sup> uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of <sup>51</sup> the Righteous One; of whom ye have now become <sup>52</sup> betrayers and <sup>53</sup> murderers; 53 ye who received the law <sup>a</sup>as it was ordained by angels, and kept it not.

<sup>47</sup> Isaiah lxvi. 1, 2. See also Solomon's prayer at the dedication of the Temple (1 Kings viii. 27).

<sup>48</sup> Stephen suddenly breaks from calm argument to vehement denunciation.

<sup>49</sup> Stiff-necked. So the Israelites are termed "*a stiff-necked people*" (Ex. xxxii. 9; Ex. xxxiii. 3).

<sup>50</sup> Uncircumcised. The same term is applied by Jeremiah (Jer. vi. 10).

<sup>51</sup> The Righteous One, *i.e.* one who kept the law.

<sup>52</sup> Betrayers. By the treachery of Judas.

<sup>53</sup> Murderers. By the hands of the Romans.

Moloch was the Egyptian Saturn; his image was of brass, with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. King Abaz made his own "*son to pass through the fire*" (2 Kings xvi. 3) of Moloch. The image was in the valley of Hinnom. The worship of Moloch was strictly forbidden as early as the time of Moses (Lev. xviii. 27).

### Effect of the Speech.

54 Now when they heard these things, they were <sup>1</sup>cut to the heart, and they <sup>2</sup>gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the <sup>3</sup>glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the

<sup>1</sup> Cut to the heart=sawn through and through.

<sup>2</sup> Gnashed on him with their teeth, in the frantic rage of brute passion.

<sup>3</sup> Glory of God. Possibly the Shechinah (Ex. xvi. 10.)

<sup>a</sup> Or, as the ordinance of angels. Gr. *with ordinances of angels.*

4 Son of man 5 standing on the right hand of God. 57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; 58 and they cast him out of the city, and stoned him: and the witnesses laid down their 6 garments at the feet of a young man named Saul. 59 And they 7 stoned 8 Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. 1 And 8 Saul was consenting unto his death.

4 The Son of man. This title is peculiar to Stephen, and is not found elsewhere in the Acts, nor in the Epistles, only in the Gospels and Revelation.

5 Standing. This description of our Lord's posture is also peculiar to Stephen. See Collect of St. Stephen's Day, "O Jesus, who standest at the right hand of God to succour all those that suffer for thee."

6 Their garments, i.e. their loose outer garments, so as to be the more ready for stoning Stephen.

7 Stoning. The punishment for blasphemy. See note.

8 Stephen. The name means "a crown," and he received "a crown of life."

Effect of the address of Stephen—

(1) On the Judges. Their anguish was unendurable, their hearts cut asunder, and their anger irrepressible; they gnashed with their teeth.

(2) On Stephen. He looked up to heaven and saw—

(a) The glory of the God whom he began by appealing to.  
(b) Jesus, not sitting, but standing at God's right hand.

(3) Effect upon Paul.—The teaching of Stephen made a deep impression on Saul's mind, as shown—

1. By the touching allusion, "When the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him" (xxii. 20).

2. By the reappearance of so many of Stephen's phrases in the language of the Apostle to the Gentiles. Thus—

(a) The speech at Antioch reminds us of the defence of Stephen (xiii. 17—23).  
(b) In his speech at Athens Paul uses the very words of Stephen, "God dwelleth not in temples made with hands" (xvii. 24).  
(c) Stephen calls his judges "uncircumcised in heart," whilst Paul speaks of "the true circumcision of the heart."

3. Paul, when death approached, prayed like Stephen for his enemies, that it "may not be laid to their account" (a Tim. iv. 16).

**Stoning.** The legal punishment for blasphemy. As all the legal requirements were complied with, the stoning of Stephen was evidently a judicial act.

The stoning must take place outside the camp (Lev. xxiv. 14), so Stephen was cast out of the city.

The first stone must be cast by the witnesses (Deut. xvii. 7), (a regulation laid down to prevent the bringing of hasty charges against a person); so the witnesses laid aside their garments to be free to cast the stones.

The process of stoning was as follows. There was a place, outside the city, set apart for the purpose. The criminal had his hands bound, and was placed on an elevation, whence he was cast down. The witnesses then rolled a stone down upon him, after which all the people present cast stones upon him.

V. 1.—St. Paul refers to this (chap. xxii. 20), "When the blood of Stephen, thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him." Saul was not less than thirty years of age. He seems to have been a member of the Sanhedrim, for he speaks, in xxvii. 10, of having a vote, and was present at Stephen's death in an official capacity, as shown by his having to take charge of the raiment of the witnesses.

### Persecution and Flight of the Christians.

And there arose <sup>1</sup> on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of <sup>2</sup> Judæa and Samaria, except the apostles. <sup>2</sup> And devout men buried Stephen, and made great lamentation over him. <sup>3</sup> But Saul laid waste the church, entering into every house, and <sup>4</sup> haling men and women committed them to prison.

<sup>4</sup> They therefore that were scattered abroad <sup>5</sup> went about preaching the word.

<sup>1</sup> On that day, i.e. immediately following the stoning of Stephen.

<sup>2</sup> Judæa and Samaria. Thus according to Christ's words (i. 8), the disciples became "witnesses both in Jerusalem, and in all Judæa and Samaria."

<sup>4</sup> Haling. Also spelt hauling = to drag. "Horses haul the barges along the canal." The halyards of a ship.

<sup>5</sup> Except the Apostles.—There is a tradition that our Lord bade the Apostles remain at Jerusalem for twelve years

### The Gospel Spreads to Samaria.

<sup>5</sup> And Philip went down to the city of Samaria, and proclaimed unto them the Christ. <sup>6</sup> And the multitudes gave heed with one accord unto the things that were spoken by <sup>4</sup> Philip, when they heard, and saw the <sup>3</sup> signs which he did. <sup>7</sup> "For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. <sup>8</sup> And there was much joy in that city.

<sup>9</sup> But there was a certain man, <sup>5</sup> Simon by name, which beforetime in the city used <sup>6</sup> sorcery, and amazed the <sup>6</sup> people of Samaria, giving out that himself was some great one: so to whom they all gave heed, from the least to the greatest, saying, This man is that

<sup>3</sup> "Both Philip and Stephen wrought miracles."

<sup>4</sup> Philip, the Deacon (vi. 5). Also called "Philip the evangelist, who was one of the seven" (Acts xxi. 8). If the Apostle Philip had been the preacher, there would have been no need for Peter and John to come down to confirm (v. 14-25):

<sup>5</sup> Simon. Intro. Biog. Notes.

<sup>6</sup> Sorcerer comes, through French *sortier*, from Latin *sortitor* = a caster of lots for the purpose of divination.

Amazed (v. 9).

V. 9.—Amazed. His magic or conjuring tricks had fairly amazed the simple Samaritans, so that they attributed supernatural power to him, saying, "This man is that power of God which is called Great."

a Or, For many of those which had unclean spirits that cried with a loud voice came forth  
b Gr. nation.

power of God which is called Great. 11 And they gave heed to him, because that of long time he had amazed them with his sorceries. 12 But when they believed Philip <sup>9</sup> preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. 13 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great<sup>a</sup> miracles wrought, he was amazed.

<sup>9</sup> *Lit.* evangelizing.

### Mission of Peter and John to Samaria.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 for as yet he was fallen upon none of them: <sup>1</sup> only they had been baptized into the name of the Lord Jesus. 17 Then laid they their hands on them, and <sup>2</sup> they received the Holy Ghost. 18 Now when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, <sup>3</sup> he offered them money, 19 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. 21 Thou hast neither part nor lot in this<sup>b</sup> matter: for thy heart is not right before God. 22 Repent therefore of this thy wickedness, and pray the Lord, if perhaps the

<sup>1</sup> Only they had been baptized. The tense "had been" emphasizes the baptism of the converts as having been previous to the laying on of hands.

<sup>2</sup> They received the Holy Ghost. No special signs are mentioned as following the gift, as is the case with Cornelius (x. 46), and the twelve men at Ephesus (xix. 6), who spake with tongues.

<sup>3</sup> From this offer of money by Simon, all trafficking in sacred things has since been called Simony.

<sup>a</sup> *Gr.* powers. <sup>b</sup> Some ancient authorities omit *Holy*. <sup>c</sup> *Gr.* word.



thought of thy heart shall be forgiven thee. 23 For <sup>5</sup> I see that thou art in the <sup>6</sup> gall of bitterness and in the bond of iniquity. 24 And Simon answered and said, 7 Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

self. We may, therefore, paraphrase thus: "Thou art better at the very root, and bound by the force of sinful habits as if chained with fetters."

7 Pray for me. Simon was terrified, but not repentant. He is afraid of punishment but has no horror of guilt.

The first instance of confirmation by the imposition of hands. We may note—

(1) That it followed baptism.

(2) None but the Apostles could administer it. Philip could baptize, but could not confirm.

(3) The rite consisted of—

(a) Prayer that the confirmed might receive the Holy Ghost.

(b) The laying on of hands.

### Conversion of the Eunuch of Ethiopia.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. 27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; 28 and he was returning and sitting in his chariot, and <sup>1</sup> was reading the prophet Isaiah. 29 And the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran to him, and heard him reading Isaiah the

5 I see that thou art falling into the misery of a poisoned conscience, and the thralldom of habitual sin.

6 There are here two metaphors. The ancients regarded the gall of venomous reptiles as the source of the poison; so Peter declares to Simon that unless he repents he will become worse and worse (till he is all venom. This is the first metaphor. The second metaphor represents Simon's iniquity as having so great hold upon him as to cause him to be bound as it were with the iron chains of a habit from which he was unable to free him-

Gaza. Intro. Geog. Notes.

There were two ways from Jerusalem to Gaza: one through Ascalon and by the coast to Gaza, the other by Hebron and through desert country. The latter was probably the road travelled by Philip.

For to worship. This object proves him to have been a Jew or a proselyte, and this view is confirmed by his study and knowledge of Isaiah.

1 Read, i.e. aloud. A common practice of the Jews.

<sup>5</sup> Or, will become gall (or, a gall root) of bitterness and a bond of iniquity. <sup>6</sup> Or, at noon

prophet, and said, Understandest thou what thou readest? 31 And he said How can I, except some one shall guide me? And <sup>3</sup> he besought Philip to come up and sit with him. 32 Now the <sup>4</sup> place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;

And as a lamb before his shearer is dumb,

So he openeth not his mouth:

33 In his humiliation his judgement was taken away:

• <sup>5</sup> His generation who shall declare?

<sup>6</sup> For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, <sup>7</sup> of whom speaketh the prophet this? of himself, or of some other? 35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. 36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is water*; what doth hinder me to be baptized? <sup>8</sup> 38 And he commanded the chariot to stand still: and they both <sup>9</sup> went down into the water, both Philip and the eunuch; and he baptized him. 39 And when they came up out of the water, <sup>10</sup> the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. 40 But Philip was found at <sup>11</sup> Azotus: and passing through he preached the gospel to all the cities, till he came to <sup>12</sup> Cæsarea.

<sup>3</sup> He besought Philip. So eager was he to learn.

Isaiah lili. 7, 8. Taken from the Septuagint version.

<sup>4</sup> The place of the scripture = the section. The Jews divided the law and the prophets into sections, which were read in regular order in the Synagogue service. The section which the Eunuch was reading was the section or lesson appointed for the Feast of Tabernacles, and therefore it is supposed he had been attending that feast.

<sup>5</sup> His generation who shall declare? i.e. the age in which he shall live—the wickedness of his own contemporaries.

<sup>6</sup> The Hebrew has “for he is cut off from the land of the living.”

<sup>7</sup> Of whom speaketh the prophet? This question of the Eunuch is explained by the fact that the Jews did not apply these words to the Messiah; their Messiah was a conquering captain not a suffering Saviour.

<sup>9</sup> Into the water. It was almost the universal practice in the early Church for the person about to be baptized to lay aside his garments, to enter the water, to stand there waist deep, and then to be plunged beneath the surface: “in the name of the Lord Jesus.”

<sup>10</sup> See 1 Kings xviii. 12, where Obadiah expects that whilst he is on his way to Ahab Elijah may be carried away by the Spirit of the Lord.

<sup>11</sup> Azotus = Ashdod. Intro., Geog. Notes.

<sup>12</sup> Cæsarea. Intro., Geog. Notes. Here Philip seems to have made his home (act. 8).

a Some ancient authorities insert, wholly or in part, ver. 37 *with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

*And Philip said, If thou believest*

Ethiopia, called also Meroe—the whole country south of Egypt extending over Nubia and Abyssinia.

Candace, the common title of the Queens of Meroe, as Pharaoh of the Kings of Egypt and Caesar of the Emperors of Rome.

V. 33. In his humiliation, so Phil. ii. 8. "As a man he humbled himself and became obedient unto death, even the death of the cross."

His judgment was taken away, i.e. His condemnation was set aside by God, i.e. He was made perfect through suffering, and exalted through and because of his humiliation.

### The Conversion of Saul, also Chap. xxii., xxvi.

1 But Saul, <sup>1</sup> yet breathing  
9 threatening and slaughter  
against the disciples of the Lord,  
went unto the high priest, <sup>2</sup> and  
asked of him <sup>2</sup> letters to <sup>3</sup> Damascus  
unto the synagogues, that if he found  
any that were <sup>4</sup> of the Way, whether  
men or women, he might bring them  
bound to Jerusalem. <sup>3</sup> And as he  
journeyed, it came to pass that he  
drew nigh unto Damascus: and sud-  
denly there shone round about him a  
<sup>5</sup> light out of heaven: <sup>4</sup> and he fell  
upon the earth, and heard a voice  
saying unto him, Saul, Saul, why  
persecutest thou me? <sup>5</sup> And he said,  
Who art thou, Lord? And he said,  
I am Jesus whom thou persecutest:  
<sup>6</sup> <sup>6</sup> but rise, and enter into the city,  
and it shall be told thee what thou  
must do. <sup>7</sup> And the men that jour-  
neyed with him stood speechless,  
hearing <sup>8</sup> the voice, but beholding  
no man. <sup>8</sup> And Saul arose from the  
earth; and when his eyes were opened,  
he saw nothing; and they led him by  
the hand, and brought him into Da-  
mascus. <sup>9</sup> And he was three days  
without sight, and did neither eat nor  
drink.

Saw no man. Saw nothing. The blindness was complete.

Full of strange new ecstasy he held communion with God, secluded from the world of sight. His mental feelings overpowered the natural craving for food.

V. 2. The Way. For examples of the Christian belief termed "the Way" see—  
Acts xix. 9. "Speaking evil of the Way before the multitude."

9 Or, sound

<sup>1</sup> Still in the same mind as when he consented to Stephen's death.

<sup>2</sup> Letters, i.e. written authority or commission from the High Priest and Sanhedrim (Acts xxvi. 12).

<sup>3</sup> Damascus. Intro., Geog. Notes.

<sup>4</sup> Of the Way—"of the Christian way of belief."

Of Himself our Lord said, "I am the Way, the Truth, and the Life" (St. John xiv. 6).

<sup>5</sup> A light out of heaven. It happened at noon-day, but the light was brighter than the noon glare of the eastern sun.

<sup>6</sup> R.V. omits "it is hard for thee to kick against the pricks."

Kick against the pricks. An old and familiar Jewish proverb. The "pricks" are the goad used to spur on oxen. The goad did but prick the more sharply the more the oxen struggled against it. The meaning of the proverb therefore is that it is useless to resist a power superior to our own, and that the more we resist the more we shall suffer for resistance.

The pricks in Saul's case were the prickings of his conscience, roused perhaps by such events as the counsel of Gamaliel, the martyrdom of Stephen, or the conduct of the Christians whom he hated into prison.

<sup>8</sup> The voice. But not understanding the words spoken to Paul.

Acts xix. 23. "And about that time there arose no small stir concerning the Way."

Acts xxii. 4. "And I persecuted this Way unto the death."

Acts xxiv. 14. "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers."

Acts xxiv. 22. "But Felix, having more exact knowledge concerning the Way."

How could the Sanhedrin at Jerusalem have any authority over the Jews at Damascus? Because C. Julius Cesar had made a decree giving the High Priest at Jerusalem a kind of protectorate over all Jews in foreign places.

10 Now there was a certain disciple at Damascus, named <sup>1</sup> Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. 11 And the Lord said unto him, Arise, and go to the <sup>2</sup> street which is called Straight, and inquire in the house of Judas for one named Saul, a man of <sup>3</sup> Tarsus: for behold, he prayeth; 12 and <sup>4</sup> he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. 13 But Ananias answered, <sup>5</sup> Lord, I have heard from many of this man, how much evil he did to thy <sup>6</sup> saints at Jerusalem: 14 and here he hath authority from the chief priests to bind all that call upon thy name. 15 But the Lord said unto him, Go thy way: for he is a <sup>a</sup> chosen vessel unto me, to bear my name before the Gentiles and <sup>8</sup> kings, and the children of Israel: 16 for I will shew him how many things he must suffer for my name's sake. 17 And Ananias departed, and entered into the house; and laying his hands on him said, <sup>10</sup> Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost.

<sup>a</sup> Gr. vessel of election.

<sup>1</sup> Ananias. Intro., Btng. Notes. He is not mentioned elsewhere (xxii. 12).

<sup>2</sup> Street—a lane, narrow but straight. Such a street stretching through Damascus still exists.

<sup>3</sup> Tarsus. Intro., Geog. Notes.

<sup>4</sup> He hath seen—in anticipation and preparation for the coming of Ananias.

<sup>5</sup> Lord, I have heard from many of this man. These words indicate the character and duration of the persecution in which Saul had been the leader. It had been severe and long continued, and the Christians who had fled from Jerusalem had evidently spread abroad the tale of the sufferings inflicted by Saul upon the brethren.

<sup>6</sup> Saints (Latin, sanctus—set apart). The first time the term is applied to believers in Jesus.

<sup>8</sup> Kings. At Casarea before Herod Agrippa II. (xxvi. 1-32), and at Rome before Cesar.

<sup>10</sup> Brother Saul. Words of welcome spoken to the persecutor by one of the very men he had come to drag to Jerusalem.

18 And straightway there fell from his eyes as it were <sup>11</sup> scales, and he received his sight; and he arose and was baptized; 19 and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. 20 And <sup>12</sup> straightway in the

<sup>11</sup> Scales, i.e. a scaly substance thrown off in the process of the instantaneous and miraculous healing.

It is generally supposed that this blindness left permanent effects upon Paul, and that his eyesight was weak for the rest of his life.

<sup>Meat</sup>=food, his abstinence (verse 9) then ending.

<sup>12</sup> Straightway. He began his work at once.

The Acts gives three different accounts of Paul's conversion. These should be compared carefully. They are found in ix. 3-8; xxii. 6-11; xxvi. 13-18.

*Italics* mark what are given in two narratives; *black letters* what are peculiar to one.

Acts ix. 3-9.

3 and as he journeyed, it came to pass that he drew nigh unto *Damascus*: and suddenly there shone round about him a light out of heaven:

Acts xxii. 6-11.

6 And it came to pass, that, as I made my journey, and drew nigh unto *Damascus*, about noon, suddenly there shone from heaven a great light round about me.

Acts xxvi. 12-18.

12 Whereupon as I journeyed to Damascus with the authority and commission of the chief priests,

13 at midday, O King, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.

5 And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

6 but rise, and enter into the city, and it shall be told thee what thou must do. 7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, *Arise, and go into Damascus*; and there it shall be told thee of all things which are appointed for thee to do.

16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee: 17 delivering thee from the people, and from the Gentiles, unto whom I send thee.

8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into *Damascus*. 9 And he was three days without sight, and did neither eat nor drink.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into *Damascus*.

18 to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

By comparing the three accounts we gather.

- (7) That they were near Damascus.
- (2) That the time was noon.
- (3) That the light shone above the brightness of the sun.
- (4) That they all fell to the earth.
- (5) That all saw the light and heard a voice.
- (6) That none but Saul saw the form, and that Saul alone heard the words.
- (7) That the words were uttered in the Hebrew or Aramaic language.
- (8) That after the vision Saul could not see, but his companions could.
- (9) That Saul was led by the hand into Damascus.
- (10) That he was three days without sight, and during that time did not eat nor drink.
- (11) In chap. xxvi. 17, 18, Christ's apostolic commission to Saul is related as if it were given him while he lay on the ground; but probably Paul in the brevity of his speech, anticipated what occurred afterwards in the temple at Jerusalem (xxii. 17—21).

synagogues he proclaimed Jesus, that he is the Son of God. 21 And all that heard him <sup>13</sup> were amazed, and said, Is not this he that in Jerusalem made havock of them which called <sup>15</sup> on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. 22 But Saul increased the more in strength, and <sup>16</sup> confounded the Jews which dwelt at Damascus, proving that this is the Christ.

<sup>13</sup> Were amazed. All knew why he had come to Damascus, and the miracle of his conversion was acknowledged by all.

<sup>15</sup> On this name. Jesus of Nazareth.

<sup>16</sup> Confounded the Jews. Saul, as a trained Rabbi, would be able to refute the Jews more effectually than the other preachers of the Gospel could.

V. 16.—For the sufferings of St. Paul read 2 Cor. xi. 24—27:—

*"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep:*

*"In journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

*"In labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."*

**Saul flees from Damascus to avoid a Plot against his Life.**

23 And when <sup>1</sup> many days were fulfilled, the Jews took counsel together to kill him: 24 but their plot became known to Saul. And they watched the gates also day and night that they might kill him: 25 but his disciples took him by night, and let him down <sup>3</sup> through the wall, lowering him in a <sup>4</sup> basket.

<sup>1</sup> Many days=three years (Gal. i. 17, 18).

<sup>3</sup> Through the wall, i.e. through the window of a house on the city wall.

So the spies were lowered from the house of Rahab at Jericho (Josh. ii. 15).

So Michal let down David, who thus escaped the messengers sent by Saul to slay him (1 Sam. xix. 12).

<sup>4</sup> Basket (spuris), the same as that mentioned in the "feeding of the four thousand." It was large enough to contain a man.

This escape is referred to by St. Paul in 2 Cor. xi. 32, 33. *"In Damascus the governor under Aretas the king guarded the city of the Damascus in order to take me; and through a window was I let down in a basket by the wall, and escaped his hands."* Governor=Etnarch. see Intro.

How came Aretas, King of Arabia, to have dominion over Damascus? Herod Antipas had been at war with Aretas on account of the divorce by Herod of Aretas's daughter at the instance of Herodias. Herod was defeated by Aretas, and then Tiberius, who favoured Herod, ordered Vitellius, governor of Syria, to march against Aretas. Tiberius died and was succeeded by Caligula, who deposed Antipas and banished him to Lyons. It is conjectured that Caligula assigned Damascus to Aretas as a compensation for injuries received at the hands of Antipas. This conjecture is borne out by the fact that there are no coins of Damascus, of Caligula, or Claudius, but there are coins of their predecessors and successors.

### Saul Visits Jerusalem. He is shunned and sent away to Tarsus.

26 And when he was come to <sup>1</sup> Jerusalem, he <sup>2</sup> assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. 27 But <sup>3</sup> Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. 28 And he was with them <sup>4</sup> going in and going out at Jerusalem, 29 preaching boldly in the name of the Lord: and he spake and disputed against the <sup>5a</sup> Grecian Jews; but they went about to kill him. 30 And <sup>6</sup> when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 So the church throughout all Judæa and Galilee and Samaria had peace, being <sup>8</sup> edified; and, walking in the fear of the Lord and<sup>c</sup> in the comfort of the Holy Ghost, was multiplied.

Gal. i. 17, 18, gives particulars. "I went away into Arabia; and again I returned unto Damascus. Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother."

V. 31. Cause of the rest. Because the attention of the Jews was at this time drawn away from the Christians by the attempt of Caligula to set up his statue in the Temple at Jerusalem. The opposition of the Jews and the intercession of Agrippa caused the Emperor to desist from his purpose.

<sup>a</sup> Gr. Hellenists    <sup>b</sup> Gr. builded up    <sup>c</sup> Or, by

<sup>1</sup> Saul was in Jerusalem fifteen days (Gal. i. 18), and saw Peter and James, the Lord's brother, only.

<sup>2</sup> Assayed = endeavoured to join himself.

<sup>3</sup> Barnabas, a native of Cyprus, might well have been known in youth to Saul of Tarsus. The schools of Tarsus were greatly famed.

<sup>4</sup> His stay at Jerusalem lasted fifteen days (Gal. i. 18) with the disciples on familiar terms.

<sup>5</sup> Grecian Jews. Greek speaking Jews (Intro., lxviii.) who had put Stephen to death. They now plot the death of Saul.

<sup>6</sup> In Acts xxii. 17, 18, another reason is stated, viz. a vision of the Lord, commanding him to depart, because they would not receive his testimony.

<sup>8</sup> Edified (Edifico), built up.

The order of events in Paul's life at this period seems to have been (see also Intro. pp. lxviii., lxi., lxx.)—

- (1) The vision on the road to Damascus near the town. Saul struck with blindness (3-8).
- (2) Three days' blindness spent in silent communion with God in the house of Judas in the street called Straight (9).
- (3) Visit of Ananias; sight restored; baptism, received the Holy Ghost (10-19).
- (4) Preached Jesus in the synagogues and confounded the Jews (19-22).
- (5) Sudden departure to Arabia, where he was three years (Gal. i. 17, 18).
- (6) Return to Damascus; conspiracy to slay him, escapes to Jerusalem (23-26).
- (7) The disciples are afraid of him, but Barnabas vouches for his conversion (27).
- (8) Preaches to the Hellenists, and, in consequence, they conspire to slay him (28-29).
- (9) The brethren send him to Caesarea and thence to Tarsus (30), where he remains till Barnabas comes to fetch him to Antioch (xi. 25).

### **Æneas the Paralytic made Whole.**

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at <sup>2</sup> Lydda. 33 And there he found a certain man named Æneas, which had kept his bed eight years; for he was <sup>3</sup> palsied. 34 And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. 35 And all that dwelt at Lydda and in <sup>5</sup> Sharon saw him, and they turned to the Lord.

This was probably a tour of visitation or oversight.

2 Lydda. Intro., Geog. Notes.

3 Palsied = i.e. a helpless paralytic, and so bedridden for eight years.

5 Sharon. The celebrated plain of that name, extending along the coast from Caesarea to Joppa, Intro., Geog. Notes.

### **Dorcas raised to Life at Joppa.**

36 Now there was at <sup>1</sup> Joppa a certain disciple named <sup>2</sup> Tabitha, which by interpretation is called <sup>a</sup> Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she <sup>3</sup> fell sick, and died: and when they had washed her, they laid her in <sup>6</sup> an upper chamber. 38 And as Lydda was <sup>4</sup> nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and

1 Joppa. Modern Jaffa Intro., Geog. Notes.

2 Tabitha (Aramaic), Dorcas (Greek) = a gazelle. The name Dorcas is now commonly given to sewing-meetings to make garments for the poor.

3 Fell sick, and died, i.e. the attack and death were sudden.

4 Distant about nine miles.

5 They laid her in an upper chamber. They did not bury her at once. Why this delay in the usual rapidity of Eastern funerals? Probably the knowledge that Peter was close at hand, and the hope that the power which had been exerted to heal Æneas, might extend even to the further work of raising the dead.

<sup>a</sup> That is, Gazelle.



all the <sup>6</sup> widows stood by him weeping, and shewing the <sup>7</sup> coats and <sup>8</sup> garments which Dorcas made, while she was with them. 40 But Peter <sup>9</sup> put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. 41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. 42 And it became known throughout all Joppa: and many believed on the Lord. 43 And it came to pass, that he abode many days in Joppa with one Simon a <sup>10</sup> tanner.

The prayer is the essential feature by which the raising of Tabitha is distinguished from that of the daughter of Jairus. Jesus acts of His Divine power; Peter prays his Master to grant the power.

<sup>10</sup> Tanner. The trade of a tanner was held as abominable by the Jews.

6 Widows. The "widows" of the Church were the object of special provision. See vi. 1: *The Grecians murmured against the Hebrews, because their widows were neglected in the daily ministrations.*

7 Coats—close-fitting tunics, worn next the body.

8 Garments—the loose outer cloaks worn over them.

9 Put them all forth. As Christ had done at the raising of Jairus's daughter (Matt. ix. 25).

We may note how Peter copies his Master in every detail. As Jesus put out the hired mourners, so Peter put all forth. Jesus says, "*Damsel, I say unto thee, arise.*" Peter says, "*Tabitha, arise.*" Jesus took the maid by the hand and she arose; and so Peter gave Tabitha his hand and lifted her up.

#### Instances of raising to life:—

Old Testament. Elijah raised the son of the widow of Sarepta, 1 Kings xvii. 17-24. Elisha raised the Shunammite's son. 2 Kings iv. 32-37.

The dead man cast into the grave of Elisha was restored to life. 2 Kings xiii. 20-21.

New Testament. Christ raised Jairus's daughter. (Matt. ix. 23-26).

Christ raised the widow of Nain's son. (Luke vii. 11-16).

Christ raised Lazarus. (John xi. 43-44).

St. Peter raised Tabitha at Joppa. (Acts ix. 36-43).

St. Paul raised Eutychus at Troas. (Acts xx. 9-10).

#### An Angel warns Cornelius to send for Peter.

IO Now *there was* a certain man in <sup>1</sup> Caesarea, <sup>2</sup> Cornelius by name, a <sup>3</sup> centurion of the band called the <sup>4</sup> Italian<sup>band</sup>, <sup>2</sup> a <sup>5</sup> devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. 3 He saw in a vision <sup>6</sup> openly, as it were about the <sup>7</sup> ninth hour of the day, an angel of God coming in unto him, and saying to him,

1 Caesarea. Intro. Geog. Notes.

2 Cornelius. Intro. Biog. Notes.

3 Centurion. Commander of a sixth part of a cohort—half a manipule.

4 Cohors Italica, i.e. a cohort levied in Italy, not in Syria.

5 Devout—religious.

6 Openly, plainly. He was not in a trance, as Peter was (v. 11).

7 Ninth hour, i.e. 3 p.m. Hour of evening prayer (iii. 1).

• Or, cohorts

Cornelius. 4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a <sup>10</sup> memorial before God. 5 And now send men to Joppa, and fetch one Simon, who is surnamed Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side. 7 And when the angel that spake unto him was departed, he called two of his household-servants, and a <sup>12</sup> devout soldier of them that waited on him continually; 8 and having rehearsed all things unto them, he sent them to Joppa.

<sup>10</sup> Memorial, such as to be remembered by God, who is now about to answer them.

<sup>12</sup> Devout soldier. The devout centurion has devout soldiers, thus showing the influence of Cornelius upon his servants.

Whenever centurions are mentioned in the N. T. they are always referred to in commendatory language, thus:—

The centurion at Capernaum whose servant Jesus healed is described as being "*worthy that thou shouldst do this for him.*" (Luke vii. 4).

The centurion at the cross confessed "*Truly this was the Son of God.*" (Matt. xxvii. 54). Cornelius is described as "*a devout man, and one that feared God.*"

Julius, the centurion, who had charge of St. Paul on his voyage to Rome was evidently of noble and humane character.

V. 4.—Not abject panic, fear—still less the fear of a coward or of an evil conscience—but such as Peter (Luke v. 8) felt when he fell at Jesus' knees, or Moses when, hearing the voice from the burning bush, he "*hid his face: for he was afraid to look upon God.*" (Ex. iii. 6).

V. 6.—By the sea side, apart from the town. This was for sanitary reasons and from religious scruples of the Jews. The house now shown to visitors occupies that situation.

V. 8.—Rehearsed is not a happy expression, for it looks too much to the past. The meaning is rather "explained and advised," i.e. he recounted what had happened, and directed the soldier what to do. The sequel shows how thoroughly the messenger understood the situation and how wisely he acted on his instructions.

### The Vision of Peter.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the <sup>1</sup>housetop to pray, about the <sup>2</sup>sixth hour: 10 and he became hungry, and desired to eat: but while <sup>4</sup>they made ready, he fell into a <sup>5</sup>trance; 11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great <sup>6</sup>sheet,

<sup>1</sup> Housetop. Roofs of Eastern houses are flat (see note).

<sup>2</sup> Sixth hour. Noon, and the second hour of prayer.

<sup>4</sup> They = people of the house

<sup>5</sup> Trance. Literally ecstasy fell upon him. Peter saw things mentally, as in a dream.

<sup>6</sup> The sheet = the world.

let down by four <sup>7</sup> corners upon the earth: 12 wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. 13 And there came a voice to him, Rise, Peter; kill and eat. 14 But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. 15 And a voice *came* unto him again the second time, What God hath cleansed, <sup>8</sup> make not thou common. 16 And this was done <sup>9</sup> thrice: and straightway the vessel was received up into heaven.

<sup>7</sup> Corners—end of a cord. What Peter saw was the four rope ends attached to the sheet.

The four corners. North, south, east, and west (Luke xiii. 29), the directions into which the Gospel was to be preached.

<sup>8</sup> Make not thou common, i.e. it is not for man to make distinctions when God himself removes all distinctions and separations. See chap. xi. 5.

<sup>9</sup> Thrice. To indent the lesson more effectually on the apostle's mind.

**Housetop.** In eastern houses the roofs are flat and are protected by a parapet. (Deut. xxii. 8).

They were used:—

(1) For various household purposes, such as drying corn, hanging up linen.

Rahab hid the spies at Jericho under flax spread on the roof to dry. (Josh ii. 6.)

(2) For places of recreation in the evening, and sleeping places at night.

David rose from his bed and was walking on the roof when he saw Bathsheba. 2 Sam. xi. 2.

They spread Absalom a tent on the top of the house. (2 Sam. xvi. 22).

Samuel communed with Saul on the top of the house. (1 Sam. ix. 26).

(3) For places of devotion and even idolatrous worship.

Jeremiah (xxxii. 29, xix. 13) speaks of "*the houses, upon whose roofs they have offered incense unto Baal.*"

Zephaniah (ii. 5) speaks of "*them that worship the host of heaven upon the housetops.*"

Josiah removed "*the altars that were on the top of the upper chamber of Ahaz.*" (2 Kings xxiii. 12).

"*Peter went up upon the housetop to pray.*" (Acts x. 9).

### The Arrival of the Messengers interprets the Vision.

17 Now while Peter was <sup>1</sup> much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before <sup>2</sup> the gate, 18 and called and asked whether Simon, which was surnamed Peter, were lodging there. 19 And while Peter thought on the vision, the Spirit said unto him, Behold, <sup>3</sup> three men seek thee.<sup>4</sup> 20 But arise, and get thee down, and

<sup>1</sup> Much perplexed. Peter evidently felt he had been taught a lesson, but what the lesson was he scarcely knew. Was it that henceforth he should eat what he had before thought unclean or had it a wider application?

<sup>2</sup> The gate—at the porch, where they called on some one from the house to come forth.

<sup>3</sup> Three men—the two servants and the soldier sent by Cornelius (v. 7).

<sup>4</sup> These words of the Spirit sweep away the doubts of Peter, and explain the vision.

go with them, nothing doubting: for I have sent them. 21 And Peter went down to the men, <sup>5</sup> and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius a centurion, a righteous man and <sup>7</sup> one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to <sup>8</sup> hear words from thee. 23 So he called them in and lodged them.

And on the morrow he arose and went forth with them, and <sup>9</sup> certain of the brethren from Joppa accompanied him. 24 And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his

5 R.V. omits which were sent unto him from Cornelius. The addition was evidently inserted in the A.V. to make the text quite clear.

7 One that feareth God. An expression commonly used to denote a *proselyte* of the *gate*, who worshipped Jehovah in Jewish fashion, but had not become a full proselyte. Cornelius and the Ethiopian Eunuch were such proselytes.

8 To hear words=to receive commandment.

9 Six brethren (xi. 12). They were of the circumcision, (v. 45), i.e. Jews, and were taken by Peter to be witnesses of what might occur. Peter appeals to their testimony (xi. 12).

Instances of heavenly warnings:—

An angel appeared to Joseph in a dream telling him not to fear to take Mary his wife. Matt. i. 20.

The wise men of the east were warned not to return to Jerusalem. Matt. ii. 12.

Joseph warned by an angel in a dream to flee to Egypt with the young child Jesus. Matt. ii. 13.

Joseph instructed by an angel in a dream to return to Judæa on the death of Herod the Great. Matt. ii. 19.

V. 24.—The morrow after they entered into Cæsarea. The distance from Cæsarea to Joppa was 30 Roman miles, about 27½ English miles. The double journey took four days (see v. 30) taken up as follows:—

1. The vision of the angel appeared to Cornelius at the ninth hour (3 p.m.). He despatched the messengers the same evening. They stayed at Apollonia (probably) for the night, arriving at Joppa at noon on the second day. They stayed with Peter that night, and left for Cæsarea on the third day, and breaking their journey at Apollonia arrived at the house of Cornelius at 3 o'clock on the fourth day.

### Peter Arrives at Cæsarea.

near friends. 25 And when it came to pass that Peter entered, Cornelius <sup>1</sup> met him, and <sup>2</sup> fell down at his feet, and worshipped him. 26 But Peter raised him up, saying, Stand up; I myself also am a man. 27 And

1 From verse 27 it is clear that Cornelius went out and met Peter outside the house.

2 Fell down at his feet. Common enough in the East, but unknown in the West, except in adoration of their gods. In a Roman officer such conduct carried but

one meaning, i.e. religious worship to the Apostle as God's messenger. Peter refuses this worship.

q Some ancient authorities read *he*.

4 as he talked with him, he went in, and findeth many come together: 28 and he said unto them, Ye yourselves know <sup>a</sup> how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: 29 wherefore also I came <sup>b</sup> without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. 30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, 31 and saith, Cornelius, <sup>7</sup> thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.<sup>8</sup> 33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded

4 As he talked—implies a long conversation outside the house.

The strict Jew would not enter a Gentile's house, nor sit on the same couch, nor eat or drink out of the same vessel.

Peter now learns and propounds the lesson which the vision had taught him.

5 Without gainsaying—with-out having a word to say against it, without objecting.

7 Thy prayer is heard. The singular number denotes that the prayer of Cornelius was for some definite blessing. The coming of Peter and the revelation by his mouth was the answer to his prayer. His desire, therefore, was evidently for more light, for further teaching. He could not rest satisfied as he was. He felt the need for something, he knew not what.

8 R.V. omits who, when he cometh, shall speak unto thee.

Forthwith therefore. Soldier-like, he obeyed promptly and sent at once.

### Peter's Speech.

thee of the Lord. 34 And Peter opened his mouth, and said,

<sup>1</sup> Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is <sup>2</sup> acceptable to him. 36<sup>b</sup> The word which he sent unto the children of Israel,

1 The appearance of the angel to Cornelius and the vision vouchsafed himself, convince St. Peter that God is now making himself known to all workers of righteousness whether Jew or Gentile.

2 Acceptable to him is everyone possessing two qualifications—  
(1) Fearing God.  
(2) Working righteousness.

<sup>a</sup> Or, how unlawful it is for a man etc. <sup>b</sup> Many ancient authorities read He sent the word unto,

preaching "good tidings of peace by Jesus Christ (he is Lord of all)—37<sup>a</sup> that saying ye yourselves know, which was published throughout all Judæa, <sup>4</sup> beginning from Galilee, after the baptism which John preached; 38 *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; <sup>5</sup> for God was with him. 39 And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. 40 Him God raised up the third day, and <sup>6</sup> gave him to be made manifest, 41 not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. 42 And he <sup>7</sup> charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

3 Ye (Gentiles) know the facts and teaching.

4 Jesus commenced His ministry in Galilee after John the Baptist was put in prison (Matt. iv. 12; Mark i. 14).

5 So Nicodemus confessed, "No man can do these signs that thou doest, except God be with him" (John iii. 2).

6 Gave him to be made manifest. Christ was not openly shown, but by many proofs was made manifest to His disciples.

7 Charged. Two truths about Jesus.

(1) His justice—He is to judge, to discover if men possess the two qualifications.

(2) His mercy—through His name is remission of sins.

Is. xlix. 6; Joel ii. 32.

V. 41.—Who did eat and drink with him. The recorded instances are:—

(1) "And they gave him a piece of a broiled fish. And he took it, and did eat before them." (Luke xxiv. 42, 43).

(2) With the two disciples at Emmaus. "And it came to pass, when he had sat with them to meat, he took the bread, and blessed it," etc. (Luke xxiv. 30).

(3) At the Sea of Galilee after the miraculous draught of fishes it is most probable that Jesus dined with His disciples, though it is not actually stated that he did do so (John xxi. 12-15).

### Descent of the Holy Ghost. Baptism of Cornelius.

44 While Peter yet spake these words, <sup>1</sup> the Holy Ghost fell on all them which heard the word. 45 And

any human intervention, and made itself manifest in the same way. There was no difference between Jew and Gentile.

<sup>a</sup> Or, the gospel

1 The gift of the Holy Ghost came upon Cornelius and on his friends in the very way it had come on the earliest disciples, without

<sup>2</sup> they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. <sup>46</sup> For they heard them <sup>4</sup> speak with tongues, and magnify God. Then answered Peter, <sup>47</sup> Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? <sup>48</sup> And he <sup>5</sup> commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

<sup>2</sup> The six Jews who accompanied Peter.

<sup>4</sup> The Pentecostal gifts proving that Cornelius and his friends were acceptable to God.

<sup>5</sup> Peter does not baptize them himself. Paul also refrained from baptizing converts, and he assigns a reason (1 Cor. i. 12-16), i.e. lest men should call themselves by the names of some one of the Apostles, and thus form factions.

### Peter, accused of consorting with Gentiles, satisfies his Accusers.

<sup>1</sup> Now the apostles and the **II** brethren that were in Judæa heard that the <sup>1</sup> Gentiles also had received the word of God. <sup>2</sup> And when Peter was come up to Jerusalem, <sup>2</sup> they that were of the circumcision contended with him, <sup>3</sup> saying, Thou wentest in to men <sup>3</sup> uncircumcised, and <sup>4</sup> didst eat with them. <sup>4</sup> But Peter began, and expounded *the matter* unto them in order, saying, <sup>5</sup> <sup>6</sup> I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: <sup>6</sup> upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth, and wild beasts and creeping things and fowls of the heaven. <sup>7</sup> And I heard also a voice saying unto me, Rise, Peter; kill and eat. <sup>8</sup> But

<sup>1</sup> The admission of uncircumcised Gentiles was an event so new and startling that the news of it spread rapidly and created great stir among the brethren. The words of the text imply that news came to Jerusalem before Peter had left Caesarea.

<sup>2</sup> They that were of the circumcision. The believers who were Jews, and clung to the Mosaic system.

<sup>3</sup> Men uncircumcised, i.e. Gentiles, heathens, not Jews.

<sup>4</sup> Didst eat with them. The charge brought against Peter is not that he preached to the Gentiles, but that he associated familiarly with them, and especially that he did eat with them.

<sup>6</sup> The differences in the repetition of the vision add additional vividness to the narrative: thus, *Even unto me* (5); *I considered, and saw* (6); *Were drawn up* (10); *These six brethren* (12); *Whereby thou and all thy house shall be saved* (14); *As I began to speak* (15); *And I remembered* (16).

I said, Not so, Lord: for nothing  
 7 common or unclean hath ever entered into my mouth. 9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. 10 And this was done thrice: and all were drawn up again into heaven. 11 And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. 12 And the Spirit bade me go with them,  
 10 making no distinction. And these six brethren also accompanied me; and we entered into the man's house: 13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter: 14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. 15 And as I began to speak, the Holy Ghost fell on them, even 11 as on us at 12 the beginning. 16 13 And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? 18 And when they heard these things, 14 they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

7 Common or unclean.

According to the Levitical law of clean and unclean; things clean might be eaten, but unclean things not. In v. 8 Peter shows that he had not yet realised that the old ceremonial law is no longer of necessity.

10 making no difference or distinction, i.e. treating Jew and Gentile exactly alike.

11 As on us. Without human intervention, and accompanied by the same manifestations, Peter was deeply impressed with the fact that the descent of the Holy Ghost on the household of Cornelius was in all respects the same as the outpouring at Pentecost.

12 The beginning—day of Pentecost.

13 And I remembered the word of the Lord. The special promise is contained in chap. i. 5. When uttered it seemed to refer to the disciples only, and to have received its fulfilment on the day of Pentecost. But the descent of the Spirit upon Cornelius taught that the promise had a wider range, that the gift might be bestowed on those who were not of Israel, and who were not called to come outwardly within the covenant of Israel.

V. 17 contains the conclusion of the argument. If the Gentiles had received the baptism of the Holy Ghost, it was clear that, as the greater includes the less, they were admissible to the baptism of water, and therefore, "I," says Peter, "enjoined that they be baptized."

14 Held their peace and glorified God. The Greek tenses make the scene more vivid—a breathless pause and then a continuous utterance of praise. Luke is particular to note this as being a complete answer to the Judaizers, for—

(1) Peter, the chief of the Apostles, had admitted the Gentiles.

(2) The admission had been under direct guidance from above.

(3) And it had received formal approval and expressions of gratification by the members of the Church at Jerusalem, themselves of the circumcision.



They that were of the circumcision. Were not all Christians circumcised men at this time? Yes, at the time of which St. Luke is writing, but not at the time when he wrote. At the time when he wrote the Judaizers were a distinct party, and had been the bitter opponents of St. Paul, so from later habit St. Luke used the phrase, "*they of the circumcision*," as though the Gentile element of which Cornelius was the first fruits were already in existence.

### The Gospel speaks as far as Antioch.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as <sup>2</sup> Phœnicia, and <sup>3</sup> Cyprus, and <sup>4</sup> Antioch, speaking the word to none save only to Jews. 20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the <sup>6a</sup> Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them; and a great number that believed turned unto the Lord. 22 And the report <sup>7</sup> concerning them came to the ears of the church which was in Jerusalem: and they sent forth <sup>8</sup> Barnabas as far as Antioch: 23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, <sup>b</sup> that with purpose of heart they would cleave unto the Lord: 24 for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 And he went forth to Tarsus to seek for Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for <sup>9</sup> a whole year they were gathered together <sup>c</sup> with the church, and taught much people; and that the disciples were called Christians first in Antioch.

<sup>2</sup> Phœnicia. Intro. Geog. Notes.

<sup>3</sup> Cyprus, Cyrene. Intro., Geog. Notes.

<sup>4</sup> Antioch. Intro., Geog. Notes.

<sup>6</sup> The best MSS. g've Greek. i.e. Gentiles. To the Greek-speaking Jews the Gospel had always been preached.

<sup>7</sup> i.e. concerning the Gentile converts.

<sup>8</sup> Barnabas (Intro., Biog. Notes) a native of Cyprus, would be well known to the Cyprians preaching at Antioch.

The character of Barnabas is described in the same words as applied to Stephen (vi. 5).

And now that the Gospel is being preached to the Gentiles Barnabas fetches Saul, who has been marked (ix. 15) as a "chosen vessel" to preach the Gospel to the Gentiles.

<sup>9</sup> Whole year. Paul's first work as the Apostle of the Gentiles was at Antioch, and continued for a whole year. Hence his constant return to Antioch at the conclusion of each missionary journey.

The New Testament names for the followers of Jesus were—*The saints* (Acts ix. 41); *The brethren* (Acts xi. 1); *Those of the Way* (Acts ix. 2). *The disciples* (Acts ix.). *The faithful* (Eph. i. 1).

<sup>a</sup> Many ancient authorities read *Grecian Jews*. <sup>b</sup> Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord*. <sup>c</sup> Gr. in.

Speaking the word to none but unto the Jews only. At the earlier period of their exile the disciples observed our Lord's rule, "*I was not sent but unto the lost sheep of the house of Israel*" (Matt. xv. 24). But later on some from Cyprus and Cyrene broke through this rule and speak to Greeks, *i.e.* heathen.

It is difficult to fix the time of this preaching to the Greeks, but on the circumstance being reported no objection is made at Jerusalem as was done (chap. xi.) against Peter for receiving Gentiles; on the contrary Barnabas, a man of Cyprus, was commissioned to help the movement.

Hence it may be inferred that the news of the preaching of the Gospel to the Greeks or heathen did not reach the church at Jerusalem until after the contention of the Jews with Peter as recorded, xi. 1-18.

**Christians.**—The word occurs three times only in the N.T.

1. "*The disciples were called Christians first in Antioch.*" (Acts xi. 26).
2. Agrippa says to Paul, "*With but little persuasion thou wouldstst fain make me a Christian*" (Acts xxvi. 28).
3. "*If a man suffer as a Christian, let him not be ashamed.*" (1 Pet. iv. 16).

By whom was the name given?

Not by the disciples of Jesus, for they never give it to themselves.

Not by the Jews, for the title would imply the Messiahship of Jesus. The Jews always styled the disciples of Jesus as Galileans or Nazarenes.

Most probably by the heathen, and in ridicule and scorn of the humble occupation of Christ and His followers.

**Reason of the new term.** Hitherto the disciples had been Jews only, but now they are a mixed body of Jews and Gentiles, and so some new appellation is needed.

The term at first applied in ridicule and taunt soon became a title of honour and a name in which to glory.

## Famine foretold by Agabus. Relief sent to Jerusalem.

27 Now <sup>1</sup> in these days there came down <sup>2</sup> prophets from Jerusalem unto Antioch. 28 And there stood up one of them named <sup>3</sup> Agabus, and signified by the Spirit that there should be a great <sup>4</sup> famine over all <sup>5</sup> the world: which came to pass in the days of Claudius. 29 And the disciples, every man according to his ability, determined to send <sup>6</sup> relief unto the brethren that dwelt in <sup>7</sup> Judæa: 30 which also they did, sending it to the <sup>8</sup> elders by the hand of Barnabas and Saul.

<sup>1</sup> These days, *i.e.* during the year's ministry of Barnabas and Saul.

<sup>2</sup> Prophets. See note p. vii.

<sup>3</sup> Agabus. Intro. p. xxxvi. He also foretold Paul's imprisonment at Jerusalem and Rome (xxi. 10, 11).

<sup>4</sup> famine. It raged in Judæa A.D. 44—the fourth year of Claudius.

<sup>5</sup> It is probable that the visit of Barnabas and Saul to Jerusalem took place after the events recorded in xii. 1-23. This visit is omitted in Gal. i. 18; ii. 1.

<sup>6</sup> Elders = presbyters, the first time this term is used. See Intro.

The 12th chapter is a huge parenthesis describing events going on in Jerusalem when Paul and Barnabas visited it. They probably delivered their mission, and immediately returned to Antioch. The shortness of their stay (due to persecution going on) may account for their visit not being mentioned by St. Paul in Galatians.

## Persecution by Herod. Imprisonment of Peter.

1 Now <sup>1</sup> about that time <sup>2</sup> Herod the king put forth his hands to afflict certain of the church. 2 And he killed <sup>3</sup> James the brother of John with the sword. 3 And

<sup>1</sup> About that time, *i.e.* of the famine, A.D. 44.

<sup>2</sup> Herod Agrippa I. See Intro.

<sup>3</sup> James. Intro. p. vi. The only martyrdom of an Apostle mentioned in the New Testament.

<sup>a</sup> Gr. the inhabited earth. <sup>b</sup> Gr. for ministry.

when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were <sup>5</sup> the days of unleavened bread. <sup>4</sup> And when he had taken him, he put him in prison, and delivered him to four <sup>6</sup> quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. <sup>5</sup> Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. <sup>6</sup> And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. <sup>7</sup> And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. <sup>8</sup> And the angel said unto him, <sup>13</sup> Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. <sup>9</sup> And he went out, and followed; and he wist not that it was true which was done <sup>a</sup> by the angel, but thought he saw a vision. <sup>10</sup> And when they were past the first and the second <sup>15</sup> ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. <sup>11</sup> And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent

<sup>5</sup> Days of unleavened bread  
= the Passover feast.

<sup>6</sup> Four quaternions, *i.e.* four parties of four soldiers each, one set for each watch of the night. The prisoner was chained to two of them, whilst the other two kept watch at the doors of the prison, forming the first and second wards (guards) of v. 10.

<sup>13</sup> Gird thyself, *i.e.* bind up the loose garments so as to be ready for quick movement. (See Ex. xii. 11). Elijah (1 Kings xviii. 46); Gehazi (2 Kings iv. 29).

<sup>15</sup> Ward. The warders or guards, stationed probably one at the door of the cell, the other at the outer door of the prison. The iron gate formed the exit from the premises. The prison seems to have been in the midst of the city.

<sup>a</sup> Or, through

forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered *the thing*, he came to the house of 17 Mary the mother of 18 John whose surname was Mark; where many were gathered together and were praying. 13 And when he knocked at the 19 door of the 20 gate, a 21 maid came 22 to answer, named 23 Rhoda. 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. 15 And they said unto her, Thou art mad. But she 24 confidently affirmed that it was even so. And they said, It is his angel. 16 But Peter continued knocking: and when they had opened, they saw him, and were amazed. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto 25 James, and to the brethren. And he departed, and went to 26 another place. 18 Now as soon as it was day, 27 there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be <sup>a</sup>put to death. And he went down from Judæa to 29 Cæsarea, and tarried there.

17 Mary. Sister of Barnabas Intro. Biog. Notes.

18 John Mark. Intro. Biog. Notes.

19 Door—the wicket opened to admit anyone.

20 Gate=porch into which this wicket gave admission.

21 A maid—a maid servant. The portress in Jewish houses was commonly a maid servant. Compare John xviii. 17, where another maid who kept the door recognised Peter when John brought him into the palace of the high priest.

22 To answer. The original which means "to hearken" was the phrase used among the Greeks for "answering the door." Peter's voice was well-known (Matt. xxvi. 73).

23 Rhoda=rose.

24 The whole scene is so vivid that an eye witness, probably Mark himself, must have told it to Luke.

25 James. The same who is afterwards described as presiding over the Council at Jerusalem (xv. 13), "*the Lord's brother*." Intro., p. vi.

26 Another place. We know not where. Some suggest that Peter went to Rome at this time and founded the Church there, but there is no warrant for the statement. Others suggest Antioch, but (see Gal. ii. 12) there are no traces of his presence there till after the Council at Jerusalem (xv.)

27 The guards were alarmed, knowing they would probably answer with their lives (as they did, v. 19), for the life of Peter.

29 Cæsarea. Herod Agrippa I. received in order—

- (1) The Tetrarchies of Herod Philip and Lysanias.
- (2) The Tetrarchy of Antipas and the title of king.
- (3) The districts of Judæa and Samaria.

So Herod, and not a Roman governor, was in power at Cæsarea at this time. Intro (Kings and Governors).

<sup>a</sup> (i.e. led away to death.

Why did Herod Agrippa I. persecute the Church?

Josephus records that he was desirous of being esteemed a devout Jew. Hence his eagerness to put down the Christians and his desire to please the Jews.

James, the brother of John, and the son of Zebedee, who had declared his willingness "*to drink of the cup that Christ drank of, and to be baptized with his baptism.*" He now drinks the cup of persecution and is baptized with the baptism of martyrdom.

V. 4.—After the Passover, Peter was arrested at the commencement of the Passover, and it was Herod's intention to execute him at the conclusion of the Feast. Peter would therefore be in prison 8 days, and so it was necessary to take careful precautions for guarding him.

V. 15.—It is his angel, i.e. his guardian angel in the likeness of Peter, a doctrine believed in by the Jews at that period, which was that each man had a guardian angel assigned to him.

V. 17.—Tell these things unto James, showing that James was the chief of the brethren at Jerusalem.

### Death of Herod.

20 Now he was highly displeased with them of Tyre and Sidon: and they <sup>2</sup> came with one accord to him, and, having made <sup>3</sup> Blastus the king's chamberlain their friend, they asked for <sup>4</sup> peace, because their country <sup>5</sup> was fed from the king's country. 21 And upon a <sup>6</sup> set day Herod arrayed himself in royal apparel, and sat on the <sup>7</sup> throne, and made an oration unto them. 22 And the people shouted, saying, The voice of a god, and not of a man. 23 And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

<sup>2</sup> Came with one accord—sent a combined embassy.

<sup>3</sup> Blastus (Intro. Biog. Notes) is a Roman name. As Herod Agrippa I. was in favour at Rome, it is probable he would have some Romans as his confidential officers.

<sup>4</sup> Peace better reconciliation. There was not open war but Herod was not on friendly terms with them.

<sup>5</sup> Tyre drew its supplies of corn from Judæa (Ezek. xxvii. 17).

<sup>6</sup> Set day. The events here described took place in the Theatre at Cesarea, when Herod was celebrating festive and votive games in honour of Claudius.

V. 22.—The voice of a god. Josephus writes that Herod did not rebuke this impious flattery but accepted it. But later, when suffering violent pain, he reproved their lying words and acknowledged God's providence and his approaching end.

Eaten of Worms. Josephus is not so particular in his description of the cause of death, though he attributes it to a swift and fatal disease on the stomach.

The same painful death occurred to Antiochus Epiphanes (2 Macc. ix. 5).

Josephus gives a similar account of the death of Herod the Great.

### Barnabas and Saul return to Antioch.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned <sup>1</sup> from Jerusalem, when they had fulfilled their <sup>2</sup> ministration, taking with them John whose surname was Mark.

<sup>1</sup> Their ministration, i.e. the handing over to the Church at Jerusalem the contributions of the disciples at Antioch for the support of their brethren in Judæa during the famine foretold by Agabus (xi. 28).

The first portion of the Acts closes with the establishment of the Gospel in

Jerusalem, in Judæa, and Samaria, and in Palestine.

<sup>2</sup> Or, judgement-seat. <sup>3</sup> Many ancient authorities read to Jerusalem.

**Note.**—We now enter upon the missionary labours of Paul. The first part of the Acts, though describing the spread of the Gospel in Judæa, Samaria, and as far as Damascus, has treated mainly of "the Gospel to the Jews," with Peter, the "Apostle of the Circumcision," as the leading figure. We now have the history of the preaching of the Gospel to the Gentiles, with St. Paul, "the Apostle of the Uncircumcision," as the prominent actor. From Chapter xix. the narrative is almost a memoir of Paul.

### Consecration of Paul and Barnabas for Missionary Work.

**I** <sup>1</sup> Now there were at <sup>2</sup> Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. <sup>2</sup> And as they ministered to the Lord, and fasted, the Holy Ghost said, <sup>4</sup> Separate me Barnabas and Saul for the work whereunto I have called them. <sup>3</sup> Then, when they had <sup>5</sup> fasted and prayed and laid their hands on them, they sent them away.

<sup>2</sup> Antioch. Intro., Geog. Notes.

Barnabas, Symeon, Lucius, Manaen. (See Intro.).

Herod the tetrarch—Herod Antipas.

Ministered. The verb <sup>50</sup> translated. (*leitourgein*—whence the "Liturgy" of the Church) is commonly used of the ministry of the Priests and Levites in the Temple. It is here used to mean Christian worship. Old words were taking new meanings, and worship now meant prayer and fasting.

<sup>4</sup> Separate me now at once.

<sup>5</sup> Fasted and prayed. A solemn service of dedication and ordination. In the case of the Seven Deacons, the laying on of hands was preceded by special prayer; in the case of Barnabas and Saul by prayer and fasting.

So our Lord fasted and prayed at the setting apart of the Twelve (Luke vi. 12, 13).

Prophets and Teachers. The ministers of the Church.

The prophets as (1) Foretellers, as Agabus (xi. 28);

Or (2) Forthtellers or Preachers, as Judas and Silas (xv. 32)

Teachers were instructors less influenced by the Holy Ghost.

As they. "One a Cypriote, another a Cyrenian, another a Jew, and from his double name accustomed to mingle with non-Jews, one a connection of the house of Herod, and Saul the heaven-appointed apostle to the Gentiles, the list may be deemed in some sort typical of 'the world' into which the Gospel was now to go forth" (*Lumby*).

The work. To preach the Gospel to the Gentiles, as foreshadowed in the conversion of Saul (Acts ix. 25). The inward call is now sanctioned by the outward call of the Church prompted by the inspiration of the Holy Spirit.

**Beginning of the First Missionary Journey. The Apostles visit Cyprus. Contest for a Soul.**

4 So they, being sent forth by the Holy Ghost, <sup>1</sup>went down to Seleucia; and from thence they sailed to <sup>2</sup>Cyprus. 5 And when they were at Salamis, they proclaimed the word of God in the <sup>3</sup>synagogues of the Jews: and they had also <sup>4</sup>John as their <sup>5</sup>attendant. 6 And when they had gone through the whole island unto <sup>6</sup>Paphos, they found a certain <sup>a</sup>sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; 7 which was with the proconsul, <sup>7</sup>Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. 8 But Elymas the <sup>a</sup>sorcerer (for so is his name by interpretation) withstood them, seeking to turn <sup>9</sup>aside the proconsul from the faith. <sup>9</sup>But Saul, who is also called Paul, filled with the Holy Ghost, <sup>10</sup>fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun <sup>b</sup>for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the proconsul, when he saw what was done, believed, being astonished at the <sup>11</sup>teaching of the Lord.

<sup>1</sup> Went down to Seleucia, i.e. down the river Orontes to Seleucia, which was situated near the mouth of the river about sixteen miles from Antioch, and was the port of that city.

<sup>2</sup> Cyprus. Geog. Notes. The country of Barnabas, and possibly on this account chosen as the scene of their first labours.

Salamis. Geog. Notes. The port of Cyprus nearest to Seleucia, in the bay now called Famagusta.

<sup>3</sup> Synagogues. A large number of Jews were living in Salamis so that several synagogues would be required.

<sup>4</sup> John Mark. Intro., Bion. Notes.

<sup>5</sup> attendant, meaning "helper." His duties were probably to wait on the Apostles, aid them in their preaching, and to baptize (1 Cor. i. 13-16).

<sup>6</sup> Paphos. Geog. Notes. Now Pafos, lay at the western extremity of the island. It was the capital and the residence of the Roman Governor.

<sup>7</sup> Sergius Paulus. Bion. Notes.

<sup>9</sup> Aside—to pervert (such is the force of the preposition)

<sup>10</sup> Denoting an intense, earnest gaze. So Peter to the cripple at the Gate of the Temple (iii. 4).

<sup>11</sup> Teaching of the Lord i.e. the teaching which had the Lord (= Lord Jesus) as its main theme

**Sorcerer, magician or magus.** So Simon Magus (viii. 9). The first conflicts of Peter and Paul were with magicians. In this age of superstition sorcerers were paid hangers-on in the households of Roman noblemen. They pretended to be able to foretell the future. Many of these sorcerers were depraved Jews, who traded on the religious prestige of their race.

**Proconsul.** The name was given to the chief governor of a province under the Senate. A province under the Emperor had a *propraetor* as governor.

**Roman provinces** were divided into two classes. Those that required the presence of troops to overawe the people were placed under the control of the Emperor, and were governed by *propraetors*, the commanders of the legions, and may be considered as under military rule; the others were under the rule of the Senate, and were governed by civil magistrates *proconsuls*, i.e. were under civil not military rule.

In thus describing the Government of Cyprus, Luke is strictly accurate, for the island was an imperial province up to 22 A.D., when it was given over to the Senate; later it became imperial, and still later again *proconsular*.

**Saul, who is also called Paul.** The following reasons are given for the change of name:

1. That it was adopted from the *proconsul's*, his first convert of distinction.
2. That the Greek word *Saulos* had an opprobrious meaning as =wanton.
3. That the meaning of *Paulos*=little, commended itself to the Apostle's humility.
4. That Saul (like almost all other Jews who mingled much with Gentiles) had had the two names previous to this occasion.

The last-named is the most probable explanation. The change of name marks a change of work and position. Henceforth Paul takes the lead, and from this point the order is Paul and Barnabas, not Barnabas and Saul. Luke recognising that the history of Paul is now to be his chief theme, names the Apostle by the name which became most familiar to the Churches.

**Bar-Jesus or Elymas.** *Blag. Notes.* The prefix *Bar* (son of)=*Mac* in Gaelic, *MacIvor*; *Fitz* in English, *Fitz-William*.

**Elymas** is an Arabic word which means a wise man, and corresponds to *Ulema*, the Arabic name for a theological student.

Note here how the epithets of Paul meet the character of Elymas:—

*Sorcerer or wise man*, met by "*full of all guile and all villany.*"

*Bar-Jesus, son of Jesus*, met by "*son of the devil.*"

*Witstander* them, met by "*thou enemy of all righteousness.*"

*To turn aside the deputy from the faith*, met by "*not cease to pervert the right ways of the Lord.*"

**The hand of the Lord.** As Saul had been struck blind on the way to Damascus, when fighting against the Christian faith, so Paul now strikes Elymas blind when resisting the preaching of the Gospel.

**Note.**—Two miracles of judgment occur in the Acts:

1. The death of Ananias and Sapphira at the foundation of the Jewish Church.
2. The blindness of Elymas just as the Gospel is going to the Gentiles.

**For a season.** Justice was tempered with mercy as to Paul himself at Damascus.

**Mist and darkness.** The blindness was gradual. *First dimness, then darkness, then such total blindness* that the sorcerer instinctively groped about.

The opposite effect occurs in the recovery of the blind man at Bethsaida. He first saw "men as trees walking," and afterwards all things clearly (*Mark* viii. 23-25).

## The Apostles leave the Island of Cyprus, and preach on the mainland of Asia Minor.

13 Now Paul and his company <sup>1</sup> set sail from Paphos, and came to <sup>2</sup> Perga in Pamphylia: and <sup>3</sup> John departed from them and returned to Jerusalem.  
14 But they, passing through from

<sup>1</sup> *Set sail.* They sailed north-west to Perga, and without tarrying there went on through the country to Antioch.

<sup>2</sup> *Perga in Pamphylia.* p. 178.

<sup>3</sup> *John departed from them returned to Jerusalem.*

John Mark may have been deterred by the perils and

hardships of the journey into the country, or he may have been induced to return by affection for his mother, who lived in Jerusalem (xii.) Whatever the cause, it was clearly one which did not satisfy Paul (xv. 38).



Perga, came to <sup>4</sup>Antioch of Pisidia; and they went into the synagogue on the sabbath day, and <sup>5</sup>sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.

<sup>6</sup> Sat down. By this act they implied that they were not listeners only but teachers. It was the custom in the Jewish synagogues to ask distinguished strangers present in the audience to address the congregation. (See Intro. The Synagogue.)

### Paul's Speech at Antioch.

16 And Paul stood up, and beckoning with the hand said,

<sup>1</sup> Men of Israel, and ye that fear God, hearken. 17 The God of this people Israel chose our fathers, and exalted the people when they <sup>3</sup>sojourned in the land of Egypt, and with a high arm led he them forth out of it. 18 And for about the time of forty years <sup>4a</sup>suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Canaan, <sup>5</sup>he gave *them* their land for an inheritance, for about four hundred and fifty years: 20 and after these things he gave *them* judges until Samuel the prophet. 21 And afterward they <sup>6</sup>asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. 22 And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, <sup>7</sup>I have found David the son of Jesse, a man after my heart, who shall <sup>8</sup>do all my<sup>b</sup> will.

<sup>4</sup> Antioch of Pisidia. This Antioch must be carefully distinguished from the other Antioch, which was in Syria.

And they went into the synagogue. St. Paul invariably made his way to the Synagogue of the Jews first for service. See Intro., The Synagogue.

<sup>1</sup> Men of Israel, and ye that fear God. Two classes addressed. 1, Israelites, 2, God-fearing Gentiles, i.e. proselytes of the gate. See Intro. Explan. of Words *et seq.*

<sup>3</sup> Sojourned. French, *sojourn* = dwell as strangers, not permanently.

<sup>4</sup> Suffered he their manners, or bore with their ways as a patient, long-suffering ruler.

Or "bare he them as a nursing father." The alteration of a single letter from "p" to "ph" in a six-syllable word accounts for the two meanings.

<sup>5</sup> He gave them their land for an inheritance (fulfilling his promise to Abraham, "unto thy seed will I give this land"). (Gen. xii. 7), for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet. This translation connects four hundred and fifty years with the land, A.V. with the judges, and removes any discrepancy between O.T. and N.T.

<sup>6</sup> (1 Samuel viii. 5.)

<sup>7</sup> The quotation is a combination of Ps. lxxxix. 20, "I have found David my servant," and 1 Sam. xiii. 14 "a man after his own heart."

<sup>8</sup> Do all my will, implying that Saul did not, while David did.

<sup>a</sup> Many ancient authorities read *bare he them as a nursing father in the wilderness.* See Deut. i. 31. <sup>b</sup> Gr. *will*.

23<sup>9</sup> Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; 24 when John had first preached<sup>a</sup> before his coming the <sup>11</sup> baptism of repentance to all the people of Israel. 25 And as John <sup>12</sup> was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. 26 Brethren, children of the stock of Abraham, and those among you that fear God, <sup>13</sup> to us is the word of this salvation sent forth. 27 For they that dwell in Jerusalem, and their rulers, because they <sup>14</sup> knew him not, nor the voices of the prophets which are read every sabbath, fulfilled

9 Ps. cxxxii. 11, "of the fruit of thy body will I set upon thy throne."

11 Baptism of repentance. Paul uses the very words of Matt. iii. 11, Mark i. 4, Luke iii. 3.

12 Was fulfilling his course (the tense is imperfect), i.e. progressing in his appointed work.

V. 26. The two classes are as before (see v. 16) again contrasted and addressed equally.

13 To us. The message is for other than Jews, but Paul carefully avoids wounding any Jewish prejudice, and so classes himself with his hearers.

14 Knew him not, &c., i.e. knew not Jesus as the Messiah, and failed to grasp the significance of the prophecies concerning the Messiah. Compare Peter (Acts iii. 17), "I wot that through ignorance ye did it, as did also your rulers"; and our Lord Himself: "Father, forgive them; for they know not what they do."

### Analysis of Paul's Speech at Antioch in Pisidia.

We may note in this the first recorded sermon of Paul, a remarkable similarity to the defence of Stephen (chap. vii.), which Paul must have heard, and which made a deep impression upon him.

The main thought is the purpose of God in his dealings with the nation of Israel in manifesting himself in a series of saving acts culminating in the giving of a Saviour, Jesus Christ.

The line of argument seems to be:—

1. The God of Israel had manifested His purpose in saving His people—
  - (a) By delivering them from Egypt (v. 17).
  - (b) In saving them from the perils in the wilderness (v. 18).
  - (c) In driving out before them the seven nations of Canaan (v. 19).
  - (d) In delivering them from internal troubles by means of Judges, and establishing the kingdom under Saul and David (v. 20-22).
  - (e) All these acts are part of the great promise of the Saviour Jesus, who should be of the lineage of David (v. 23).
2. This Saviour has come, and is Jesus—
  - (a) Proclaimed by John the Baptist (v. 24-26).
  - (b) Rejected through ignorance by the Jewish rulers (v. 27, 28).
  - (c) And in this rejection they fulfilled the prophecies respecting the Messiah (v. 29).
3. Jesus was put to death, and by his sufferings and crucifixion fulfilled in every particular the prophecies written of the Messiah (v. 29, 30).
4. Jesus had risen again from the dead, and thus—
  - (a) By his death had brought forgiveness and justification:
  - (b) By his resurrection had given evidence of his Messiahship (v. 31-35).
5. Forgiveness and justification could not have been accomplished by any of the saviours previously mentioned, for they (of whom David was the chief) had served their own generation and passed away. They had not risen again (v. 36, 37).

<sup>a</sup> Gr. before the face of his entering in.

6. True salvation is forgiveness of sins and justification, and Jesus is the Christ because through him is obtained that pardon and justification which the law of Moses, till completed by the coming of Jesus, could not give (v. 38, 39).

A solemn warning from the Old Testament prophecies not to neglect this salvation now offered through this Saviour (v. 40, 41).

It is most interesting to note how St. Paul adapts his addresses to his audience. He was "all things to all men." We have illustrations of this different style on three different occasions, viz. :—

1. To the Jews and mixed congregation of educated men at Antioch in Pisidia, he addressed himself in a careful argument based on the Old Testament.
2. To the mountaineers of Lystra, as a primitive people, he describes God as the food-giver, an appeal which even the rudest intellect could comprehend.
3. To the Athenians on Mars Hill, he bases his argument on their magnificent temples and altars, and illustrates his speech by allusions to history and literature, appealing to their souls and consciences.

them by condemning him. 28 And though they found no cause of death in him, yet asked they of Pilate that he should be slain. 29 And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. 30 But God raised him from the dead : 31 and he was seen for <sup>15</sup> many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. 32 And we bring you <sup>17</sup> good tidings of the promise made unto the fathers, 33 how that God hath fulfilled the same unto our children, in that he raised up Jesus ; as also it is written in the second psalm, <sup>19</sup> Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. 35 Because he saith also in <sup>20</sup> another *psalm*, Thou wilt not give thy Holy One to see corruption. 36 For David, after he had <sup>a</sup> in his own generation served the counsel of God, fell

15 During many days. Because the appearances were occasional : he was not visible at all times during the forty days.

17 The good tidings were not only published, but Paul and Barnabas journeyed so far to deliver them.

19 (Ps. ii. 7).

20 (Ps. xvi. 10).

The words of the Psalm cannot refer to David, because David died, was buried, and did not rise again : he saw corruption. The Psalm speaks of one who cannot see corruption,

<sup>a</sup> Or served his own generation by the counsel of God, fell on sleep. Or, served his own generation, fell on sleep by the counsel of God.

on sleep, and was laid unto his fathers, and saw corruption: 37 but he whom God raised up saw no corruption. 38 Be it known unto you therefore, brethren, that through this man is proclaimed unto you <sup>23</sup> remission of sins: 39 and by him <sup>24</sup> every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. 40 Beware therefore, lest that come upon you, which is spoken in the prophets; 41 Behold, ye despisers, and wonder, and "perish;

For I work a work in your days, A work which ye shall in no wise believe, <sup>25</sup> if one declare it unto you.

<sup>23</sup> Remission. The keynote of the Apostolic preaching.

<sup>24</sup> Justification by faith, the favourite doctrine in Paul's Epistles, appears in his first recorded sermon.

<sup>25</sup> If one declare it unto you (Hab. I. 5), referring there to destruction of Jerusalem by Nebuchadnezzar and the Chaldeans.

V. 16.—Beckoning with the hand. A gesture to procure silence and attention. So Peter (xii. 17), Paul on the stairs of the castle of Antonia (xxi. 40), and before Agrippa (xxvi. 1).

V. 19.—Seven nations (Deut. vii. 1). The Hittites, the Amorites, the Canaanites, the Hivites, the Perizzites, the Jebusites, and the Girgashites.

V. 21.—Forty years. The length of Saul's reign is not found directly in the Old Testament, but is stated by Josephus as being forty years, viz., eighteen years before Samuel's death, and twenty-two after it. Saul was a "young man" when chosen King (1 Sam. ix. 2), and Ishbosheth, his youngest son, was forty years old at the time of Saul's death (2 Sam. ii. 10).

V. 27.—The voices of the prophets. The readings from the prophets would tell of a suffering Saviour as well as a conquering Messiah. So Jesus to the disciples on the road to Emmaus: "Ought not Christ to have suffered these things and to enter into his glory?" (Luke xxiv. 26).

V. 28.—So Pilate declared: "Why, what evil hath he done? I have found no cause of death in him" (Luke xxiii. 22).

V. 29.—Among the prophecies fulfilled by the crucifixion and burial, are—

"They shall look upon me whom they had pierced" (Zech. xii. 10).

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. lxix. 21).

"They parted my garments among them, and upon my vesture they did cast lots" (Is. xlii. 18; John xix. 24).

"He was numbered with the transgressors" (Is. liii. 12).

"A bone of him shall not be broken" (Ex. xii. 46; John xix. 36).

"He made his grave with the wicked, and with the rich in his death" (Is. liii. 9).

Paul sees every detail of trial, indignity, and death foretold in the Old Testament Scriptures.

## Further Preaching to the Jews and Gentiles. Jealousy of the Jews. Expulsion of the Apostles from Antioch.

42 And <sup>1</sup> as they went out, they besought that these words might be spoken to them the next sabbath.

<sup>1</sup> And as they went out they besought, thus implying that the whole congregation both Jew and Gentile

proselytes, wished to hear Paul again, and not, as in A.V., that the Gentiles only made the request after the Jews had gone out.

q Or, vanish away

43 Now when the synagogue <sup>3</sup> broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath <sup>5</sup> almost the whole city was gathered together to hear the word of <sup>a</sup>God. 45 But when the Jews saw the multitudes, they were filled with <sup>6</sup>jealousy, and contradicted the things which were spoken by Paul, and <sup>b</sup>blasphemed. 46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. 47 For so <sup>8</sup>hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of <sup>a</sup>God: and as many as were ordained to eternal life believed. 49 And the word of the Lord was spread abroad throughout all the region. 50 But the Jews urged on the <sup>10</sup>devout women of honourable estate, and the <sup>11</sup>chief men of the city, and stirred up a persecution

<sup>3</sup> Broke up = dissolved or dismissed.

<sup>5</sup> Almost the whole city. Heathens as well as Jews and proselytes. The Gospel message had excited general interest.

<sup>6</sup> Jealousy. The Jews had received the message gladly when they thought it was limited to themselves, but they could not endure that the Gentiles should be made equal with them.

<sup>8</sup> Hath the Lord commanded (Is. xlix. 6). Paul finds in the prophets the divine purpose of love to all the heathen world. The Jewish teachers found only the exaltation of Israel.

<sup>10</sup> The wives of the men in high position among the heathen were much inclined to the Jewish religion (Josephus B. J. II. 20-22). These would be easily moved by the Jews to take action against the Apostles (*Lumby*).

<sup>11</sup> Chief men, possibly influenced by their wives, or as magistrates, appealed to by the Jews.

V. 46.—Ye thrust it from you. The original is strong—thrust it away; scornfully reject. The Jews wilfully rejected the Gospel—the Apostles did not take it from them. Wherever Paul went, he first addressed himself to the Jews. To them as the covenant nation the Gospel must be preached first. When they rejected the preaching it was then offered to the Gentiles.

<sup>a</sup> Many ancient authorities read *the Lord*. <sup>b</sup> Or, *raised*

against Paul and Barnabas, and cast them out of their borders. 51 But they <sup>13</sup> shook off the dust of their feet against them, and came unto <sup>14</sup> Iconium. 52 And the disciples were <sup>15</sup> filled with joy and with the Holy Ghost.

<sup>13</sup> Shook off the dust. In compliance with the injunction of our Lord (Matt. x. 14). The act implied that from henceforth the Apostles had nothing to do with these Jews, and that they were left to go their own way.

<sup>14</sup> Iconium. Modern Konieh. Intro., Geog. Notes.

<sup>15</sup> Filled with joy (Matt. v. 12) because they were called upon to suffer for the Master's sake.

### The Apostles preached Jesus at Iconium, and are forced to flee.

And it came to pass in **I 4** Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. 2 But the Jews that were <sup>1</sup> disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. 3 Long time therefore they <sup>2</sup> tarried *there* speaking boldly in the Lord, which <sup>3</sup> bare witness unto the word of his grace, granting signs and wonders to be done by their hands. 4 But the multitude of the city was divided; and part held with the Jews, and part with <sup>4</sup> the apostles. 5 And when <sup>5</sup> there was made an onset both of the Gentiles and of the Jews with their rulers, to <sup>6</sup> entreat them shamefully, and <sup>7</sup> to stone them, 6 they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: 7 and there they preached the gospel.

<sup>1</sup> Disobedient. The Jews' underhand talk undermined the first favourable impressions made on the Gentiles, some of whom were perverted.

<sup>2</sup> Tarried, denoting a long stay, rendered necessary by the opposition of the Jews.

<sup>3</sup> Bare witness. The Lord witnessing to the word, and granting signs and wonders to be done.

<sup>4</sup> The apostles. Paul and Barnabas, now first called Apostles.

<sup>5</sup> The words do not imply that an actual attack was made. The whole city was excited, and an attack might have come at any moment.

<sup>6</sup> See 1 Thess. ii. 2.

<sup>7</sup> To stone them. The prompting, therefore, came from the Jews. The charge against the Apostles would be that of blasphemy.

V. 1.—Greeks. The Greek word is *Hellenes*, but as the writer speaks of Jews and Greeks in conjunction, it has been suggested that *Hellenists* is the proper word. But as Luke is describing a lengthened stay of the Apostles at Iconium, it is clear that he includes all the converts. Paul and Barnabas spoke first to the Jews in the synagogue, and to the Gentiles afterwards, and also converted many of the latter.

V. 3.—Signs, as God's credentials to man, went side by side with the preaching of the Gospel, thus explaining St. Paul's claims to Apostleship—"Truly the signs of an Apostle were wrought among you . . . in signs and wonders, and mighty deeds" (2 Cor. xii. 12).

It is the distinguishing feature of nearly all the persecutions in the Acts that they originated in the opposition of the Jews. The case of Demetrius at Ephesus (xix. 24) seems to be the solitary exception, and even in this riot there are traces of Jewish influence.

V. 4.—The multitude was divided. Two distinct parties, a Christian and a non-Christian party sprang up. Also at Thessalonica (xvii. 4, 5).

V. 6.—They became aware of it and fled as Jesus advised—"When they persecute you in this city, flee ye into another" (Matt. x. 23).

Lystra, Derbe, Lycaonia. See Intro., Geog. Notes. Lystra was about forty miles from Iconium. Lycaonia (wolf-land) was a dreary plain destitute of water.

### Cure of Cripple at Lystra. The Apostles regarded as Gods.

8 And at Lystra there sat a certain man, impotent in his feet, <sup>1</sup>a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking: who, <sup>2</sup>fastening his eyes upon him, and seeing that he had <sup>3</sup>faith to be <sup>4</sup>made whole, <sup>10</sup>said with a loud voice, Stand upright on thy feet. And <sup>4</sup>he leaped up and walked. 11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, <sup>5</sup>Jupiter; and Paul, <sup>6</sup>Mercury, because he was the chief speaker. 13 And the priest of <sup>5</sup>Jupiter whose <sup>5</sup>temple was before the city, brought oxen and garlands unto the <sup>6</sup>gates, and would have done sacrifice with the multitudes. 14 But when the apostles, Barnabas and Paul, heard of it, they <sup>7</sup>rent their garments, and sprang forth among the multitude, crying out 15 and saying, Sirs, why do ye these things? We also are men of <sup>8</sup>like <sup>4</sup>passions with you, and bring you good tidings, that ye should

<sup>1</sup> A cripple. Luke the Physician notes particularly the man's case. He was "impotent in his feet," i.e. powerless to use them. He had been born so.

<sup>2</sup> Fastening his eyes upon him. As Peter upon the lame man (iii. 4), and as Paul did on Elymas (xiii. 9), and on the Council (xxiii. 1). The same word is used throughout.

<sup>3</sup> This requirement of responsive faith reminds us of our Lord's miracles (Matt. ix. 28, 29).

<sup>4</sup> Leaped up and walked. Two distinct actions. In response to Paul's command he leaped up, thus showing the cure was perfect, and he then continued to walk, showing that the power to walk was continued.

<sup>5</sup> The temple of Jupiter was at the entrance of the city. Jupiter was their tutelary deity.

<sup>6</sup> Gates of the porch, or outer door of the house where the Apostles lodged.

<sup>7</sup> Rent their garments, and sprang forth. They did not know the language, and had not understood what was being done. When the truth flashed on them they sprang up, horror-stricken, rent their clothes, and rushed out into the crowd to prevent the blasphemy.

<sup>1</sup> Like passions, i.e. "men subject to like conditions" = mortal men.

<sup>4</sup> Or, leaped. <sup>5</sup> Or, Zeus. <sup>6</sup> Or, Hermes. <sup>7</sup> Or, nature.

turn from these <sup>10</sup> vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: 16 who in the generations gone by suffered all the nations to walk in their own ways. 17 And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

to Vain things (Lat., *vanus* = empty): the word constantly used to contrast the empty worthless heathen worship with the reverence due to the living God.

V. 9.—*Heard Paul speaking.* The Greek implies that he had heard Paul several times. The Apostles would naturally select some place of public resort for their preaching, and such a place would be most suited for the purposes of a begging cripple.

Speech of Lyconia. The people spoke their own dialect, though they understood Greek. So in many towns of Wales, English is understood, though Welsh is the language of the common people. So in Canada, French Canadians would express wonder in French, though addressed in English.

It is clear that the dialect was not understood by the Apostles (verse 14); this seems to show that the gift of tongues was not used for the purposes of intercourse.

V. 11.—*The gods are come down, &c.* Nothing was more familiar to the heathen mind than the thought of the gods assuming human shape. But it was only among barbarous people like the Lyconians that men were still prepared to believe such stories.

There are several reasons why Barnabas was called Jupiter, and Paul Mercury. The Temple of Jupiter was near the city, and to that god was their worship chiefly paid. Jupiter (Gk. Zeus) was the king of gods, of stately and commanding presence. Mercurius (Gk. Hermes) was the chief attendant of Zeus, and the god of eloquence. It was obvious, therefore, to assign the name Mercurius to the chief speaker, and the name of Jupiter to the one of the two Apostles who had the more commanding presence. Of Paul we know that he was of weak bodily presence from his own words—"His bodily presence is weak" (2 Cor. x. 10).

The poet Ovid preserves a legend that the gods Jupiter and Mercury descended into these very regions, and how they were hospitably entertained by Baucis and Philemon. This legend presents an additional reason for the action of the Lyconians.

V. 13.—*Garlands, the vittae of wool interwoven with leaves and flowers, with which the victims and altars were decorated at a heathen sacrifice.*

V. 16.—*The nations* (The article is emphatic)—the nations of the heathen—i.e. the Gentiles.

V. 17.—*Rains.* The allusion to *rain* as a Divine gift was peculiarly appropriate, as the district was bare and dreary, and frequently suffered from a scarcity of water.

V. 18.—*From doing sacrifice unto them.* So persuaded were they of the divinity of Paul and Barnabas.

### Analysis of the Speech to the Lystrians.

1. Why do ye these things? i.e. attempt to offer sacrifice to us (v. 15).
2. For we are mortal men like yourselves (v. 15).
3. And are commissioned to tell you of a different God to those vain idols which ye worship (v. 15).
4. For he is the living God; and all life comes from Him. He has made heaven and earth and sea (v. 15).
5. Till now this God has not been fully revealed to you Gentile nations (v. 16).
6. But He has given you the evidence of nature, testifying to His Providence (v. 17).
7. From Him come all good gifts: Thus rain, the best gift to this barren-wolf land, is the gift of God, and with the rain He has made the earth bring forth food, which made their hearts glad (v. 17).



Paul is stoned by the fierce Lycaonians. The Apostles return to Antioch in Syria.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, <sup>1</sup> they stoned Paul, and <sup>2</sup> dragged him out of the city, supposing that he was dead. 20 But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had <sup>3</sup> made many disciples, they returned to Lystra, and to Iconium, and to Antioch, 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through <sup>4</sup> many tribulations we must enter into the kingdom of God. 23 And when they had <sup>5</sup> appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. 24 And they passed through Pisidia, and came to Pamphylia. 25 And when they had <sup>6</sup> spoken the word in Perga, they went down to Attalia; 26 and thence they sailed to Antioch, from whence they had been <sup>7</sup> committed to the grace of God for the work which they had fulfilled. 27 And when they were come, and had gathered the church together, they <sup>8</sup> rehearsed all things that God had done with them, and how that he had opened <sup>9</sup> a door of faith unto the Gentiles. 28 And they tarried no little time with the disciples.

<sup>1</sup> They stoned Paul. "Once was I stoned" (2 Cor. xi. 25). How deeply this terrible act affected Paul can be gathered from his allusions to it (2 Tim. iii. 11).

<sup>2</sup> Dragged him out of the city. The stoning therefore took place in the city.

<sup>3</sup> Had made many disciples, among them Galus of Derbe (xx. 4).

<sup>4</sup> Many tribulations. None but a man fully persuaded could have held such language.

<sup>5</sup> The Apostles were as careful in organising the newly-formed churches as they were zealous in preaching the Gospel.

<sup>6</sup> This was on their return; on their going up they had not done so.

<sup>7</sup> Committed refers to the solemn service in which a blessing on the mission had been invoked (xiii. 2-4).

<sup>8</sup> Rehearsed all, i.e. recounted. The old, not the modern meaning of rehearse.

<sup>9</sup> A door of faith. A favourite metaphor of Paul's.

"For a great door and effectual is opened unto me" (1 Cor. xvi. 9).

"A door was opened unto me of the Lord" (2 Cor. ii. 12).

"That God would open unto us a door of utterance" (Col. iv. 3).

A door had been opened unto the Gentiles, and henceforth none could shut it. Their success in effectually calling the Gentiles is attributed to God.

V. 19.—Jews. The Jews of Antioch and Iconium act in concert. Those of Antioch travelled one hundred and thirty miles in order to thwart Paul in his work.

There need be no surprise at the sudden change. The fickleness of an ignorant population is proverbial. The Jewish accusers probably suggested that the Apostles were sorcerers or demons. For instances of the same change, note (1) the Jews towards our Lord, "Hosanna" into "Crucify Him" (Matt. xxi. 9, xxvii. 22); (2) The people of Melita towards Paul (xxviii. 6).

V. 20.—Rose up. The restoration seems miraculous. (1) How could one stoned and left for dead act as if nothing had befallen him? (2) On the morrow (v. 20) he journeyed to Derbe, a distance of twenty miles from Lystra. (3) St. Paul says of his stoning that "the Lord had delivered him" (2 Tim. iii. 11).

V. 21.—Returned to Lystra, &c. Though Paul was near the Cilician pass that led to Tarsus he preferred to retrace his steps that he might confirm by the imposition of hands those he had converted, and who had been baptized at his first visit.

Attalia. Intro. Geog. Notes. The Apostles on their voyage from Paphos had sailed up the river Cestius and landed at Perga. On their return they go by land from Perga to the sea coast at Attalia, where there was more likelihood of finding a vessel in which they could sail into Syria.

V. 28.—tarried no little time. Probably about a year. Antioch was Paul's favourite centre, for here the Gentiles first formed a Church, and consequently here Paul found most sympathy with his special labours.

### Council of Jerusalem.

And <sup>1</sup>certain men came  
**15** down <sup>2</sup>from Judæa and taught  
 the brethren, saying, Except  
 ye be circumcised after the <sup>3</sup>cus-  
 tom of Moses, ye cannot be saved.  
 2 And when Paul and Barnabas had  
 no small dissension and questioning  
 with them, *the brethren* <sup>4</sup>appointed  
 that Paul and Barnabas, and <sup>5</sup>certain  
 other of them, should <sup>6</sup>go up to  
 Jerusalem unto the apostles and elders  
 about this question. 3 They there-  
 fore, being <sup>7</sup>brought on their way  
 by the church, passed through both  
<sup>8</sup>Phœnicia and Samaria, declaring the  
 conversion of the Gentiles: and they  
 caused great joy unto all the brethren.  
 4 And when they were come to Jeru-  
 salem, they were received of the church  
 and the apostles and the elders, and

<sup>1</sup> Certain men, described (Gal. ii. 4) as "*fal' abraithren unawares brought in.*"

<sup>2</sup> From Judæa. Thus claiming authority from the Apostles, and assuming to be delegates from the Church at Jerusalem.

<sup>3</sup> Custom = what is enjoined by positive law. Circumcision was ordained by God with Abraham, and sanctioned by Moses as a national obligation.

<sup>4</sup> Appointed. The Antioch Church formally deputed Paul and Barnabas to go up to Jerusalem.

<sup>5</sup> Certain other. Among these was Titus (Gal. ii. 3).

<sup>6</sup> Go up to Jerusalem. This is the journey alluded to in Gal. ii. 1. (See note p. 61).

<sup>7</sup> Brought on their way, i.e. accompanied a short way on the journey by the elders of the Church at Antioch.

<sup>8</sup> Phœnicia. Intro. Geog. Notes.

So the disciples at Tyre "*brought Paul on his way*" to Jerusalem (xxi. 5). Conversion. Not found elsewhere in the N.T.

V. 4.—They were received of the Church, &c. Luke relates the public proceedings and omits all mention of the private proceedings at Jerusalem concerning the dispute. Paul on the contrary relates (Gal. ii.) the private side and omits all notice of the public side of the events. Taken together we get a complete account of the origin and conclusion of a controversy which was a matter of life and death to Paul's mission to the Gentiles.

they <sup>9</sup> rehearsed all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

<sup>9</sup> Rehearsed or recounted —told the story of. This was done at the preliminary meeting. See below.

### The Council assembles.

6 And the apostles and the elders <sup>1</sup> were gathered together to consider of this matter.

The Council consisted of (1) Apostles, (2) Elders, (3) the brethren or multitude (ver. 13).

<sup>1</sup> Were gathered together. Formally and officially. The verb is in the passive voice, denoting that the assembly was authoritatively convened.

### The Debate. Peter's Speech.

7 And when there had been much <sup>1</sup> questioning, Peter rose up, and said unto them,

Brethren, ye know how that <sup>2a</sup> a good while ago God made choice <sup>3</sup> among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. 8 And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 and he <sup>4</sup> made no distinction between us and them, <sup>5</sup> cleansing their hearts by faith. 10 Now therefore why <sup>6</sup> tempt ye God, that ye should put a <sup>6</sup> yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that we shall be saved through the grace of the Lord Jesus, <sup>9</sup> in like manner as they.

<sup>1</sup> i.e. many speeches made on both sides.

<sup>2</sup> Good while ago. Ten or twelve years.

<sup>3</sup> Peter alludes to the conversion of Cornelius (chap. x.).

<sup>4</sup> God bestowed the Holy Ghost on the Gentiles, and thus put them on the same platform as the Jews.

<sup>5</sup> What God hath cleansed, Peter had learnt not to call common.

<sup>6</sup> Tempt ye God, by distrusting His guidance and disobeying His revealed will.

<sup>8</sup> Yoke—the burden of fulfilling the Law.

<sup>9</sup> In like manner as they. The alteration emphasises the truth that salvation must come through Christ's grace to the uncircumcised Jew, just as to the uncircumcised Gentile.

Yoke. The "law" which the Judaizers wished to

make binding upon the Gentiles. It would include (a) the ceremonial law of Moses, (b) the tradition of the Elders and Rabbinical additions, (c) the moral law, which, though of perpetual and universal obligation as a law of life, was, and is, an intolerable burden if its perfect observance is the condition of salvation.

\* Gr. from early days.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.

This visit of Paul to Jerusalem is the same as described in Galatians, chap. ii.; for—

1. The situation is the same, viz., men from Jerusalem disturb the Gentile Christians at Antioch.
2. Their teaching is similar, viz., that the Gentiles must be circumcised.
3. An appeal to Jerusalem is resolved upon.
4. The Apostles, Barnabas and Paul, go from Antioch to Jerusalem, and return again to Antioch.
5. Paul and Barnabas are on one side, Peter and James on the other.
6. The cause of the controversy is the same, viz., whether the Gentiles should be circumcised.
7. The result is the same, viz., the authority of Paul was acknowledged, and circumcision was not forced on the Gentiles.

The discrepancies between the narratives can be easily accounted for, since Paul did his work in private conferences and he describes them, whilst Luke is writing for the whole Church and thus describes the general conference.

It is instructive to note the conduct of the chief actors in this Council in their subsequent treatment of its decrees.

1. Paul in his Epistles discusses the question of idol meats as a perfectly open question (1 Cor. viii.). To the Galatians, when alluding to the Council, he never once appeals to its decrees.
2. Peter at Antioch mingled freely at first with the uncircumcised, but after a while seemed to forget the decree of the Council, and fell back into his old scruples, declining to eat with the Gentiles (Gal. ii. 12). For this action he was openly rebuked by Paul (Gal. ii. 12, 14).
3. James continued to identify himself with the strict observers of the Mosaic law (Acts xxi. 23, 24), willing to facilitate intercourse between the Hebrew and Gentile Christians, but himself declining such intercourse.
4. Barnabas at Antioch was led away by the example of Peter into declining to eat with the Gentiles (Gal. ii. 13).

### With Acts xv. compare Gal. ii. 1—14.

1 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. 2 And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who were of repute, lest by any means I should be running, or had run, in vain. 3 But not even Titus who was with me, being a Greek, was compelled to be circumcised: 4 and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: 7 but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision 8 (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); 9 and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; 10 only they would that we should remember the poor; which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. 12 For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. 13 And the rest of the Jews dissimulated likewise with him; insomuch that even Barnabas was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?

### The First Christian Council.

Where held. At Jerusalem.

Cause of meeting. Certain brethren, who came down from Judea to Antioch in Syria asserted that it was necessary that the Gentiles be circumcised (xv. 1). As they maintained that such was the view held by the Apostles at Jerusalem their statements caused much discussion at Antioch. The Church in that city therefore decided to appoint Paul and Barnabas with certain others to go up to Jerusalem to confer with the Apostles.

**James sums up as President, and announces the Decision.**

13 And after they had held their peace, <sup>1</sup>James answered, saying,

Brethren, hearken unto me:

14 <sup>2</sup>Symeon hath rehearsed how <sup>3</sup>first God did visit the Gentiles, to <sup>4</sup>take out of them a people for his name.

15 And to this agree the words of the prophets; <sup>5</sup>as it is written,

16 After these things I will return,  
And I will build again the <sup>6</sup>tabernacle of David, which is fallen;  
And I will build again the ruins thereof,

And I will set it up:

17 That the <sup>7</sup>residue of men may seek after the Lord,

And all the Gentiles, upon whom my name is called,

18 Saith the Lord, <sup>8</sup>who maketh these things known from the beginning of the world.

19 Wherefore <sup>9</sup>my judgement is, that we trouble not them which from among the Gentiles turn to God;  
20 but that we <sup>10</sup>write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

21 For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

<sup>1</sup> James. Intro., p. vi.

<sup>2</sup> Symeon (the old form of Simon)

<sup>3</sup> first, i.e. before Paul and Barnabas had preached to the Gentiles. Thus the question had already been decided.

<sup>4</sup> To take out of them a people. Thus "the chosen people" were no longer to be Jews only, and if not Jews only what need for those ceremonial ordinances which had marked out the Jews as distinct from Gentiles?

<sup>5</sup> Amos (ix. 11, 12). The statements of the prophets agree with this purpose of God. Paul (Rom. xv. 9-12) quotes other prophets.

<sup>6</sup> Tabernacle, or booth, used at the Feast of Tabernacles, made of tree branches, to remind the Jews of their dwelling in tents in the wilderness and of the protection of Jehovah. These ruined booths would be restored as the festival came round.

<sup>7</sup> Residue of men. The tabernacle is restored by the nations seeking the Lord.

<sup>8</sup> My judgement is. The tone of authority. James proposes a resolution, does not pronounce a decree.

<sup>9</sup> Or, when doeth these things which were known    <sup>10</sup> Or, enjoin them

# The Letter of the Council to the Christians at Antioch

22 Then <sup>1</sup> it seemed good to the apostles and the elders, with the <sup>2</sup> whole church, to <sup>3</sup> choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, <sup>4</sup> Judas called Barsabbas, and Silas, chief men among the brethren:

- x It seemed good. Indicative of an official announcement.
- 2 Whole church. The decision was unanimous.
- 3 This was necessary to give unmistakable authenticity to the decree. Had Paul and Barnabas alone been the bearers of the letter they might have been accused of forging it.

4 Judas and Silas. Intro., Bleg. Notes.

Question in dispute. Was it necessary that Gentiles should be circumcised?

Order of events:—

1. A public reception by the Church at which Paul and Barnabas gave an account of their missionary work (xv. 4).
2. At the close of this reception the Pharisaical Christians emphatically asserted that the Gentile converts of Paul must be circumcised (xv. 5).
3. A private conference between Paul and the Apostles (Gal. ii. 2) at which—
  - (a) Paul's claims to Apostolic authority were acknowledged (Gal. ii. 7).
  - (b) Peter, James, and John seem to have accepted Paul's views and to have repudiated the ideas of the Judaizing Christians (Gal. ii. 8, 9, 10).
4. A Public conference (xv. 6, 7).

Constitution of the Council:—

1. The Apostles (verse 7).
2. The Elders (verse 7).
3. The Brethren and multitude (verse 12).

The Proceedings at the Council:—

1. A full discussion, speeches being made on both sides (xv. 7).
2. Peter speaks, and argues—
  - (a) That God had accepted Cornelius and his friends without circumcision (xv. 7).
  - (b) That the Holy Ghost had been given to Gentiles as freely and as fully as to Jews on the day of Pentecost. No difference whatever was made between these Gentiles and Jews (xv. 8, 9).
  - (c) God had purified the Gentiles by faith, not by law (xv. 9).
  - (d) To insist on the Gentiles keeping the ceremonial law was to tempt God, i.e. to distrust His guidance, and to disobey His commands (xv. 10).
  - (e) For the law could not purify. It had been found an intolerable yoke by the Jews (xv. 10).
  - (f) The Jews can find salvation only by the grace of God, not by the law. Jews and Gentiles need the same salvation (xv. 11).
3. Paul and Barnabas relate the miracles they had wrought amongst the Gentiles as a proof that their mission was sanctioned by God (xv. 12).
4. James sums up the discussion thus:—
  - (a) He agrees with Peter that God had, by the descent of the Holy Ghost upon Cornelius and his household, received the Gentiles (xv. 14).
  - (b) This inclusion of the Gentiles in the Church had been God's purpose from the first (xv. 14).
  - (c) This purpose had been revealed in the prophets, for it had been foretold that the Gentiles would seek after God (xv. 15-17).
  - (d) God was now fulfilling His purpose. (We had expected Gentiles would be gathered in by becoming Jews, but God means that they should be fellow heirs) (xv. 18).
  - (e) Therefore we must not unnecessarily harass the Gentiles (xv. 19).
  - (f) But request them to abstain from four practices, viz.—
    - (1) Pollutions of idols, i.e. meats offered to idols (xv. 20, 21).
    - (2) Fornication.
    - (3) Things strangled.
    - (4) And from the use of blood in the matter of food.
  - (g) It is necessary to give these injunctions to the Gentiles but not to the Jews who, hearing the Law in their synagogues on the Sabbath, would have full knowledge of these restrictions (verse 21).

**The Letter.** Styled by Lightfoot not only "the charter of Gentile freedom but the assertion of the supremacy of the Gospel." It contains —

1. Kindly greeting from the Apostles to the Gentiles in the Churches in Antioch, Syria, and Cilicia (verse 23).
2. Strongly expressed repudiation of the Judaizers who had disturbed those Churches (verse 24).
3. A full recognition of the authority of Paul and Barnabas and their position as Apostles equally with those of the circumcision (verses 25, 26).
4. A declaration that circumcision is not absolutely necessary to admission into the Church of God (verse 24).

23 and they wrote <sup>5</sup> *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: 24 Forasmuch as we have heard that <sup>6</sup> certain<sup>a</sup> which went out from us have troubled you with words, <sup>7</sup> subverting your souls; <sup>8</sup> <sup>9</sup> to whom we gave no commandment; 25 it seemed good unto us, <sup>10</sup> having come to one accord, to choose out men and send them unto you with <sup>12</sup> our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things <sup>13</sup> by word of mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, <sup>14</sup> it shall be well with you. Fare ye well.

These necessary things, i.e. necessary for the age in which they lived; necessary for free social intercourse between Jew and Gentile; not necessary for salvation.

14 It shall be well with you (Howson), i.e. you shall be in a good state.

The four prohibitions, important in themselves, are not the chief points of the letter. The important points of the letter are:—

1. The strongly expressed disapproval of the Judaizers.
2. The commendation of Barnabas and Paul.
3. The exclusion of circumcision from the "necessary" things.

<sup>a</sup> Some ancient authorities omit which went out

5 This is the earliest synodical letter in the Christian Church. It is styled by Lightfoot "the charter of Gentile freedom."

6 Certain which went out from us, i.e. the teachers mentioned in verse 1.

7 Subverting your souls. The Greek word means *turning upside down*, and implies great excitement and disturbance. The minds of the Gentiles had been completely unsettled.

8 R.V. omits *Ye must be circumcised and keep the law*. Probably a marginal explanation.

9 To whom we gave no commandment. A complete repudiation of the false teachers.

10 Lit. Having become of one mind, i.e. the decision was unanimous, not merely carried by a majority.

12 Our beloved Barnabas and Paul. Not Paul and Barnabas. The old official order is retained. There is no repudiation of the Apostles. On the contrary, they were to be honoured with all honour.

13 Another proof of scrupulous anxiety to guarantee the authenticity of the letter.

4. The rules are taken from the seven precepts of Noah, which were held to be binding on all mankind, while the Law was binding on Israel only.

- (a) "Blood" was forbidden to the Jews by the Levitical Law (Lev. iii. 17; xvii. 10-14), but among the Gentiles it was in various forms a delicacy.
- (b) "Things strangled" were not used by the Jews because the blood was still in them.
- (c) "Meats offered to idols," the flesh of animals offered in sacrifices, a portion of which was eaten at the sacrificial feasts, and other parts were sometimes sold in open market.
- (d) "Fornication" the great sin of the Roman Empire, and one which the Jew was trained from his childhood to condemn severely.

It will be seen that all four injunctions were of a nature to facilitate intercourse between Jew and Gentile. The Jew had been trained to abstain rigorously from "blood," "things strangled," and from "meats offered to idols." To him fornication was a deadly sin. In Gentile society it was the custom at their entertainments to have meats from the neighbouring temples, and strangled fowls on the tables, and harlots among their guests. Manifestly such customs would render social intercourse with them impossible to a conscientious Hebrew. So the Gentile is required to make a sacrifice on these points in order to facilitate social intercourse, for it was essential to the Church's unity that the Hebrew and the Gentile converts should break bread, i.e. partake of the communion together.

5. A recommendation to the Gentiles to abstain from—

- (a) Meats offered to idols.
- (b) Blood.
- (c) Things strangled.
- (d) Fornication.

### Sect of Pharisees which Believed.

Jewish Christians, who insisted that all Gentiles must be circumcised before they could be accepted as Christians.

They are styled by Paul as "*false brethren*." (Gal. ii. 4).

They are also known under the name of—

- (1) *Judaizers*, because they wished to impose Jewish ordinances on Gentile Christians.
- (2) "They of the circumcision" (xi. 2).

They were the bitter enemies of Paul.

(a) *Doubting his claim to apostleship, and thus causing him to assert constantly his claims to that office, thus—*

- (1) "*Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God*" (1 Cor. iv. 1).
- (2) "*Am I not free? am I not an Apostle? have I not seen Jesus our Lord? are not ye my work in the Lord?*" (1 Cor. ix. 1).
- (3) "*Have we not right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?*" (1 Cor. ix. 5).
- (4) "*Need we, as do some, epistles of commendation?*" (2 Cor. iii. 1).
- (5) "*In everything commending ourselves, as ministers of God,*" (2 Cor. vi. 4).
- (6) "*For I reckon that I am not a whit behind the very chiefest apostles*" (2 Cor. xi. 5).
- (7) "*Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as one beside himself) I more*" (2 Cor. xi. 22, 23).
- (8) "*For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ*" (Gal. i. 11, 12).

(b) *Sneering at his work.*

- (1) "*For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account*" (2 Cor. x. 10).
- (2) "*But though I be rude in speech, yet am I not in knowledge*" (2 Cor. xi. 6).



- (c) Doing their utmost to thwart him in his work by preaching another Gospel.  
 (1) "There are some that trouble you, and would pervert the Gospel of Christ" (Gal. <sup>1</sup>7).  
 (2) "Ye were running well; who did hinder you that ye should not obey the truth?" (Gal. v. 7).  
 (4) "As many as desire to make a fair show in the flesh, they compel you to be circumcised" (Gal. vi. 12).

### Paul's Claims to Apostleship (see Gal. I. and II).

1. The Gospel had been revealed to him by Jesus himself.  
 "For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. i. 12).  
 2. He had not been ordained by the Apostles. He was not an Apostle of secondary authority.  
 "But when it was the good pleasure of God, who . . . called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me" (Gal. i. 15, 16, 17).

### Reception of the Letter at Antioch.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. 31 And when they had read it, they rejoiced for the <sup>1a</sup> consolation. 32 And Judas and Silas, being themselves also <sup>2</sup> prophets, exhorted the brethren with many words, and confirmed them. 33 And after they had spent some time there, they were dismissed <sup>3</sup> in peace from the brethren unto those that had sent them forth. 35<sup>a</sup> But Paul and Barnabas <sup>4</sup> tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

<sup>1</sup> Consolation. That the Gentiles were free from the yoke of Jewish observances. It is noteworthy as being delivered by Barnabas, the son of consolation.

<sup>2</sup> Prophets. (See p. vii.)

<sup>3</sup> In peace. Does not signify that they were allowed to go quietly away, but that they were dismissed with a blessing.

R.V. Omits verse 34. It may have been a marginal note to explain why Paul chose Silas (verse 40).

<sup>4</sup> It is probable that the dispute between Peter and Paul, mentioned in Gal. ii. 11-13, occurred during this period.

### A Second Missionary Journey proposed. Contention between Paul and Barnabas.

36 And after some days Paul said unto Barnabas, Let us return now and visit <sup>1</sup> the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare.

<sup>1</sup> Brethren in every city, i.e. the converts in communion with the Christian Churches.

<sup>a</sup> Or, exhortation. <sup>b</sup> Or, comforted. <sup>c</sup> Some ancient authorities insert, with variations, ver. 34. But it seemed good unto Silas to abide there.

37 And <sup>2</sup>Barnabas was minded to take with them <sup>3</sup>John also, who was called Mark. 38 But Paul thought not good to take with them him <sup>4</sup>who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; 40 but Paul chose Silas, and went forth, being <sup>6</sup>commended by the brethren to the grace of the Lord. 41 And <sup>7</sup>he went through Syria and Cilicia, confirming the churches.

<sup>2</sup> Barnabas was minded (Alford); = intended, had it in his mind.

<sup>3</sup> John Mark. Intro. p. xliii.

<sup>4</sup> See xlii. 13.

<sup>6</sup> Commended. Apparently the Church at Antioch agreed with Paul, not with Barnabas.

<sup>7</sup> He = St. Paul.

III. God had sealed his apostleship by granting miracles to be wrought by him.

"Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them" (Acts xv. 12).

IV. If Peter had founded Churches in Jerusalem, Samaria, Casarea, Joppa, etc., so he, Paul, had founded Churches in Antioch, Paphos, Iconium, Derbe, Lystra.

"For he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles" (Gal. ii. 8).

V. His claims were admitted by the Apostles at Jerusalem.

"Our beloved Barnabas and Paul—men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts xv. 25, 26).

"James and Cephas, and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;" (Gal. ii. 9).

Syria and Cilicia. The letter from the Church at Jerusalem was specially addressed to the Churches in these regions (verse 23). Probably this was the reason why Paul made his way northwards through these districts, and then by the Cilician gates, a pass in the Taurus range, to Derbe and Lystra.

The dispute. There were faults on both sides in this quarrel. It was natural for Barnabas to wish to have his nephew Mark with him, and, if Mark were willing to go, it would seem only charitable to give him another chance. The act thus was in accordance with the generous temperament of Barnabas. On the other hand, Paul would be naturally unwilling to risk the chance of Mark again abandoning the mission. The alienation was brief. Six years later Mark was Paul's fellow labourer and fellow prisoner.

## Paul re-visits Derbe and Lystra, and chooses Timothy as a Companion.

16 I And he came also to <sup>1</sup>Derbe and to <sup>1</sup>Lystra: and behold, a certain disciple was there, named <sup>2</sup>Timothy, the <sup>3</sup>son of a Jewess which believed; but his father was a <sup>4</sup>Greek. 2 The same was <sup>5</sup>well

<sup>1</sup> Derbe, Lystra. Intro., Geog. Notes.

<sup>2</sup> Timothy. Intro., Blog. Notes.

<sup>3</sup> Son of a Jewess. His mother's name was Eunice, and his grandmother's Lois (2 Tim. i. 5). They were both devout, and had trained Timothy in the Law (2 Tim. iii. 15).

<sup>4</sup> A Greek, i.e. a Gentile by birth. He was probably a proselyte of the gate.

<sup>5</sup> Well reported. So Cornelius (x. 27), Ananias (xxii. 12).

reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to <sup>6</sup> go forth with him; and he took and <sup>7</sup> circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

scouted by his countrymen as an apostate, and would therefore have been of no assistance to Paul, but the circumcision of Titus would have been a surrender of Gentile liberty. Paul's views were "*that neither circumcision availeth any thing, nor uncircumcision*" (Gal. v. 6).

### Paul visits Galatia.

4 And as they went on their way through the cities, they delivered them the <sup>1</sup> decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. 5 So the churches were <sup>2</sup> strengthened in the faith, and increased in number daily.

6 And they went through the region of <sup>3</sup> Phrygia and <sup>3</sup> Galatia, having been forbidden of the Holy Ghost to speak the word in <sup>4</sup> Asia; 7 and when they were come over against <sup>5</sup> Mysia, they <sup>7</sup> assayed to go into <sup>6</sup> Bithynia; and the <sup>8</sup> Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas.

<sup>7</sup> Assayed. Old English for essay—attempt.

<sup>8</sup> Thus Jesus in Heaven directed the journeyings of the Apostle.

Troas. Intro., Geog. Notes.

6 Go forth. Replacing John Mark as Silas had replaced Barnabas.

7 Circumcised him. Why did Paul circumcise Timothy and not Titus? Because the former was half a Jew (xvi. 1), and the latter a pure Greek (Gal. ii. 3). Timothy, unless circumcised, would have been

1 Decrees. The injunctions of the Assembly at Jerusalem (xv.) regarded by the Gentiles as the Magna Charta of their spiritual rights.

2 Confirmed in consequence of the removal of the barrier of circumcision to the Gentiles; therefore the number of Christians increased.

3 Phrygia, Galatia. Intro., Geog. Notes. The only record of the visit to Galatia is found in the Epistle to the Galatians. Paul seems to have been detained in Galatia by an attack of illness.

4 Asia. Geog. Notes. Proconsular Asia. This district contained many important cities with large Jewish colonies, but Paul was not allowed to preach in them.

5 Mysia. Intro., Geog. Notes.

6 Bithynia. Intro., Geog. Notes.

### The Apostles cross into Macedonia.

9 And a <sup>1</sup> vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway <sup>2</sup> we sought to go forth into Macedonia, concluding

1 For Visions see Intro. Apparances of Our Lord *et seq.*

2 Wa. The writer of the Acts now joins Paul. (See p. x.) Sought. Enquired how and when they could cross over into Europe.

Concluding. Paul accepted the vision as God's call to preach the Gospel to the West.

that God had called us for to preach the gospel unto them.

11 <sup>5</sup> Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the <sup>9</sup> first of the district, <sup>10</sup> a Roman colony: and we were in this city tarrying certain days.

5 The wind was favourable, and they crossed in two days. In chap. xx. 6, the voyage from Philippi to Troas takes five days.

9 First. Either as most important, or as being the first to which they came in the route by which they travelled. Neapolis was in Thrace.

10 A Roman colony differed from the modern in being essentially a military position and settlement of Roman citizens and soldiers, either in a conquered country with a view of maintaining Roman authority there, or on the frontiers of the empire for protection. Portions of the conquered territory were commonly assigned to veteran soldiers, and the settlements thus formed were considered integral parts of Rome, being, in the words of an ancient writer, "a miniature likeness of Rome." They used Roman coinage, spoke the Latin language, and their chief magistrates were sent out as appointed from the Mother city. Philippi was made a colony by Augustus after the defeat of Brutus and Cassius.

### Preaching at Philippi. Conversion of Lydia.

13 And on the sabbath day we went forth without the gate by a <sup>1</sup> river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. 14 And a certain woman named <sup>2</sup> Lydia, a seller of purple, of the city of <sup>3</sup> Thyatira, <sup>4</sup> one that worshipped God, <sup>5</sup> heard us: whose heart the Lord opened, <sup>6</sup> to give heed unto the things which were spoken by Paul. 15 And when she was <sup>7</sup> baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she <sup>8</sup> constrained us.

1 Where the Jews were too few to build a synagogue they preferred a river bank from its quiet and convenience for their ceremonial ablutions. Such places were called *proseucha* or oratories.

River. The Gaugites.

2 Lydia. (Intro., Biog. Notes), who traded in purple dye or cloth dyed that colour.

3 Thyatira (Intro., Geog. Notes.) was famous for its dyeing works, especially purple.

4 One that worshipped God. A Jewish proselyte.

5 Heard us. Became a hearer.

6 To give heed unto, and so become convinced of the truth.

7 Baptized. Her conversion was followed by the baptism of herself and her household, as (verse 33) "was the jailor and all his."

8 Constrained us. So the disciples at Emmaus constrained our Lord. So ardent was her gratitude, so generous her hospitality, so pressing her entreaties that she would hear no "nay."

### Paul casts out the Spirit of Divinations.

16 And it came to pass, as we were going to <sup>2</sup> the place of prayer, that a certain maid having <sup>a</sup> a <sup>7</sup> spirit of divination met us, which brought <sup>3</sup> her masters much gain by sooth-saying. 17 The same following after Paul and us cried out, saying, These men are <sup>b</sup> servants of the <sup>4</sup> Most High God, which proclaim unto you <sup>c</sup> the way of salvation. 18 And this she did for many days. But Paul, being <sup>5</sup> sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to <sup>6</sup> come out of her. And <sup>6</sup> it came out that very hour.

patiently borne the crying out of the girl day after day, but at last was compelled to speak out.

<sup>6</sup> Come out of her. Paul's proceedings resembled his Lord's in spirit and result.

<sup>7</sup> Spirit = a Python; the name commonly applied by the Greeks to professed soothsayers or fortunetellers. It is derived from Python, the fabulous dragon, which originally held the cave of Delphi, and was killed by Apollo. He was the god of prophecy, and Greece consulted the priests of Delphi for oracles on critical occasions.

<sup>2</sup> To the place of prayer. The article makes it clear that the proseucha or oratory is intended (note v. 17).

<sup>3</sup> Her masters. The girl was a slave. She was troubled with some kind of hysteria. Her masters traded on her supposed inspiration, and persuaded the people to resort to her with their questions.

<sup>4</sup> Most High God. A wonderful testimony from a hostile witness: for every Greek thought the girl inspired by Apollo. Compare the witness of the evil spirit cast out by Jesus at Capernaum (Mark i. 24).

<sup>5</sup> Sore troubled. i.e. thoroughly worn out by annoyance. Paul had

### Paul Accused, Scourged, Imprisoned.

19 But when her masters saw that the hope of their <sup>1</sup> gain was <sup>d</sup> gone, they laid hold on Paul and Silas, and dragged them into the <sup>4</sup> marketplace before the rulers, 20 and when they had brought them unto the <sup>5e</sup> magistrates, they said, These men, being Jews, do exceedingly trouble our city, 21 and <sup>6</sup> set forth customs which it is not lawful for us to receive, or to observe, being Romans. 22 And the multitude rose up together against them: and the <sup>6</sup> magistrates rent their garments off them, and commanded <sup>7</sup> to beat them with rods. 23 And when they had laid many stripes upon them,

the Roman lictors. This must have been one of the beatings referred to (2 Cor. xi. 25). "Thrice was I beaten with rods."

<sup>1</sup> Gain. This, the first case of heathen persecution arises from love of money.

<sup>4</sup> Marketplace. Gk., *agora*, Lat., *forum*, the place of general concourse.

<sup>5</sup> Magistrates, Gk., *strategoi*, Lat., *Duumviri*, or praetors, who formed the executive of a Roman colony.

<sup>6</sup> set forth = make proclamation of. The Apostles had committed a twofold offence (1) as being Jews they were not complying with the decree of Claudius banishing all Jews from Rome [Rome would include Roman colonies like Philippi]; (2) teaching a new religion to Romans. Whilst Rome tolerated the religions of the nations they conquered, it sternly prohibited Romans abjuring their own religion for another.

<sup>7</sup> Beat them, the furies of

<sup>a</sup> Gr. *spiritus*. <sup>b</sup> Python. <sup>c</sup> Gr. *bondservants*. <sup>d</sup> Or, *a way*. <sup>e</sup> Gr. *come out*. <sup>f</sup> Gr. *praetors*.

they <sup>8</sup> cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the <sup>9</sup> stocks.

feet only were fastened, the rest of the body lying on the ground.

8 V. 24. cast, significant of the position of the inner prison, probably a foul dungeon underground.

9 Stocks. A wooden frame with five holes, into which head, feet, and arms were thrust. Here, however, the

### Conversion of the Jailor at Philippi.

25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a <sup>8</sup> great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and <sup>9</sup> was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 And he called for lights, and <sup>9</sup> sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out, and said, <sup>10</sup> Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they <sup>11</sup> spake the word of <sup>a</sup> the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. 34 And he brought them up into his house, and set <sup>12b</sup> meat before them, and rejoiced greatly, with all his house, <sup>c</sup> having believed in God.

8 Great earthquake, so violent as to throw open the doors of the prison and loosen the staples in the walls to which the prisoners' chains were attached. N.B. The time and place were noted for violent earthquakes.

9 Was about to kill himself. According to Roman custom a prison-keeper answered for his prisoners with his life (see xii. 19, where Herod put the guards of Peter to death: also, xxvii. 42, where the Roman soldiers would have killed the prisoners to prevent their escape). Suicide under such circumstances would be considered an honourable death: for example, the suicide of Cato.

9 Sprang in—leapt down, i.e. into the underground cell of the inner prison. The prisoners of the jailor are now his Lords.

10 Sirs. Gk. *Kyros* = Lords, an honourable title. Paul points out that salvation can be obtained by belief in the Lord Jesus.

11 Spake the word, etc., i.e. explained what "belief in the Lord Jesus Christ" implied.

12 Meat = food.

<sup>a</sup> Some ancient authorities read God. <sup>b</sup> Gk. *o* table. <sup>c</sup> Or, having believed God

Special mention is made of three converts at Philippi.

(1) Lydia, a native of Asia, evidently a woman of wealth and influence.

(2) The Slave-girl, possessed of a spirit of divination.

(3) The Jailor, of a low class, only such being found willing to accept so degrading an office.

Hoson points out "that Philippi is famous in the annals of suicide." Brutus and Cassius both committed suicide there after their final defeat at the battle of Philippi.

### Release of the Apostles. Paul claims the rights of a Roman citizen.

35 But when it was day, the <sup>1a</sup>magistrates sent the <sup>2b</sup>serjeants, saying, Let those men go. 36 And the jailor reported the words to Paul, saying, The <sup>a</sup>magistrates have sent to let you go: now therefore <sup>3</sup>come forth, and go in peace. 37 But Paul said unto them, They have beaten us <sup>4</sup>publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let <sup>5</sup>them come themselves and bring us out. 38 And the <sup>b</sup>serjeants reported these words unto the <sup>a</sup>magistrates: and <sup>7</sup>they feared, when they heard that they were Romans; 39 and they came and besought them; and when they had brought them out, they asked them to go away from the city. 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

<sup>1</sup> The magistrates (praetors) sent the serjeants (lictors): evidently the magistrates, in imprisoning the Apostles, intended to keep them safe for the night, and then to expel them from the city.

<sup>2</sup> Lictors, attendants of Roman governors. They carried fasces, or bundles of rods, bound with leather thongs; when scourging a criminal they unbound the fasces, and, having used the leather thongs to bind the prisoner, beat him with the rods.

<sup>3</sup> Paul and Silas had evidently returned to the prison.

<sup>4</sup> i.e. at the pulis or the public whipping-post.

<sup>5</sup> Them = The lictors.

<sup>7</sup> They feared. Why? Because so to treat a Roman citizen without trial was high treason, punishable with death and confiscation of property. Cicero in his Verrine orations declares that "to bind a Roman citizen is a misdeed, to scourge him is a crime, to put him to death is almost a parricide," and dilates on the power of the magic words "Civis Romanus sum" (I am a Roman citizen).

The house of Lydia. Paul goes there for three reasons—(1) a determination not to leave the city secretly, but to compel the magistrates to confess the illegality of their action; (2) to rest there till they were fit to travel farther; (3) to comfort and exhort the disciples.

Paul alludes to his sufferings at Philippi in his Epistles, as follows: "and been shamefully entreated, as ye know, at Philippi" (1 Thess. ii. 2).

"Because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf; having the same conflict which ye saw in me," (Phil. i. 29, 30).

Paul claimed his right of Roman citizenship on three occasions.

(1) At Philippi (xvi. 37).

(2) At Jerusalem, where the chief captain would examine him by scourging (xxii. 24).

(3) When before Festus he appealed unto Caesar (xxv. 10, 11).

<sup>a</sup> Gr. praetors. <sup>b</sup> Gr. lictors. <sup>c</sup> Gr. escorted

**I7** Now when they had passed through <sup>1</sup>Amphipolis and <sup>1</sup>Apollonia, they came to <sup>2</sup>Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his custom was, went in unto them, and for three <sup>3</sup>sabbath days reasoned with them from the scriptures, 3 <sup>4</sup>opening and <sup>4</sup>alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. 4 And some of them were persuaded, and <sup>5</sup>consorted with Paul and Silas; and of the <sup>6</sup>devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the <sup>7</sup>people. 6 And when they found them not, they dragged <sup>8</sup>Jason and certain brethren before the <sup>9</sup>rulers of the city, crying, These that have turned <sup>10</sup>the world upside down are come hither also; 7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is <sup>11</sup>another king, *one* Jesus. 8 And they troubled the multitude and the rulers of the city, when they heard these things. 9 And when they had taken security from Jason and <sup>12</sup>the rest, they let them go.

*a Or, weeks    b Gr. the inhabited earth.*

might lose their privileges if treasonable speeches were reported to the Emperor.

<sup>11</sup> Not bail for reappearance, but pledges deposited as security that they would commit no act of treason.

**Route from Philippi.** Paul travelled along the great Roman road (Via Egnatia) from Philippi to Amphipolis, thirty-three m. s; Amphipolis to Apollonia, thirty miles; from Apollonia to Thessalonica, thirty miles; from Thessalonica to Berea, fifty miles; thence to the coast to take ship to Athens.

<sup>1</sup> See Intro. Geog. Notes.

<sup>2</sup> = Modern Salonica. See Intro. Geog. Notes.

<sup>3</sup> Opening = making plain what was not understood.

<sup>4</sup> Alleging = setting forth, showing in argument.

Paul made it plain (*opened*) that the Christ was (1) to suffer and die; (2) to rise again, and then urged (*alleged*) that as Jesus had (1) died, (2) risen again, therefore he was the Christ, i.e. by the argument of Paul.

<sup>5</sup> Consorted = threw in their lot.

<sup>6</sup> Devout Greeks = proselytes of the gate. Intro. p. lxxviii (Complete Ed.).

Of the rabble (Gk. *agoraios*), means men of no regular occupation, who lounge about the *agora* or market place in the hope of picking up chance employment.

<sup>7</sup> People means the supreme popular assembly. Thessalonica was a free city.

<sup>8</sup> Jason. Intro. Biog. Notes

<sup>9</sup> Rulers. Luke calls them *Politarchs* a term not found in ancient writers, but which has been found in an inscription on a triumphal arch, still standing in the main street. From this we learn that Thessalonica was governed by seven *politarchs*.

<sup>10</sup> Another king. From the Epistle to the Thessalonians it is clear that the Kingdom of Christ, and especially His second coming as King, had been prominent features in the Apostle's teaching; accordingly the unbelieving Jews lay stress upon that portion of Paul's teaching likely to be offensive to the inhabitants of a free city, who



## Paul and Silas at Berea.

10 And the brethren immediately sent away Paul and Silas by night unto <sup>1</sup>Berea: who when they were come thither went into the synagogue of the Jews. 11 Now these were <sup>2</sup>more noble than those in Thessalonica, in that they received the word with all readiness of mind, <sup>3</sup>examining the scriptures daily, whether these things were so. 12 Many of them therefore believed; also of the Greek <sup>4</sup>women of honourable estate, and of men, not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, <sup>5</sup>stirring up and troubling the multitudes. 14 And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and <sup>6</sup>Timothy abode there still. 15 But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

<sup>1</sup> Berea. Intro. Geog.  
Notes. Modern Verria

<sup>2</sup> More noble. Not of higher birth, but of higher nobility of character. This is shown by their action in examining the Scriptures.

<sup>3</sup> They tested the arguments of Paul by examining the Scriptures to which he had appealed.

<sup>4</sup> Those ladies of the city who, as in many cities, were under Jewish influence.

<sup>5</sup> As at Lystra on the first journey, so at Berea on the second journey, the jealous Jews follow the footsteps of the Apostle, and oppose his work.

<sup>6</sup> Timothy went to Athens, but returned immediately to Thessalonica to comfort the brethren there (1 Thess. iii. 2-3).

## Paul at Athens.

16 Now while Paul waited for them at <sup>1</sup>Athens, his spirit was provoked within him, as he beheld the city <sup>2</sup>full of idols. 17 So he reasoned in the synagogue with the Jews and the devout persons, and in the <sup>3</sup>marketplace every day with them that met with him. 18 And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this

<sup>1</sup> Athens. Intro., Geog.  
Notes.

<sup>2</sup> Full of idols. Of no city could this be so truly said as of Athens. Pausanias says: "There were more gods there than in all the rest of Greece." Petronius, in satire, remarks: "That it was easier to find a god there than a man."

<sup>3</sup> Marketplace or *agora*, which in every Greek city was the centre of its life.

\* babbler say? other some, He seemeth to be a setter forth of <sup>7</sup>strange <sup>a</sup>gods: because he preached Jesus and the resurrection. 19 And they took hold of him, and brought him <sup>b</sup>unto <sup>c</sup>the <sup>d</sup>Areopagus, saying, May we know what this new teaching is, which is spoken by thee? 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 (Now all the Athenians and the <sup>e</sup>strangers sojourning there <sup>10</sup>spent their time in nothing else, but either to tell or to hear <sup>11</sup>some new thing.)

\* **Babbler.** Literally a bird who picks up seed. An apt description of the idle gossips of the marketplace picking up news and eager to retail it.

<sup>7</sup> **Strangers = foreign.**

**Setter forth of strange gods.** The precise charge upon which Socrates was put to death. The Athenians looked upon Jesus and the resurrection as two new gods.

<sup>a</sup> **Areopagus.** Either the hill of Mars or the Court which sat there, known as the Court of the Areopagus.

<sup>e</sup> **Strangers sojourning there.** Young Romans sent to finish their education,

artists, sightseers, and philosophers from every province in the empire.

<sup>10</sup> **Spent their time = "Had leisure for nothing else."**

<sup>11</sup> **Some new thing.** *Id.* something newer, i.e. anything later than the latest news. This verse is an exact picture of Athenian life. Demosthenes complained of their idle craving for news when they ought to be vigorously preparing to defend their liberties. Cleon blames their habit of playing the part of "spectators in displays of oratory and listeners to the stories of what others had done."

**EPICUREANS.** A philosophical sect, followers of Epicurus (born at Samos B.C. 342), who passed his life at Athens. They held their meetings in a garden, left by Epicurus in his will as a place of study for his disciples, and thus were often known as the **School of the Garden.** They were **Materialists** and **Atheists.**

**Materialists.** (1) Happiness was to be attained by a pursuit of pleasure, not profligate pleasure, but a state in which the body was free from pain, and the mind from care.

(2) The world was formed by chance.

**Atheists.**

(1) The gods had no concern in the creation of the world.

(2) The gods dwelt apart from men, having no concern in the world.

The highest aim of the Epicurean was to gratify himself.

From Epicurus is derived the English word "*epicure*."

**STOICS.** A philosophical sect, followers of Zeno, of Cyprus, who lived about B.C. 350-250.

They held the meetings in the "*Porch*" (Gk., *stoa*, whence the name *Stoic*).

They were **Pantheists** and **Fatalists.**

\* **Pantheists.** They held that

"All are but parts of one stupendous whole,

Whose body Nature is and God the soul."

**Fatalists.** They taught that the universe was governed by unchanging law.

Their highest duty of man was to practice virtue.

Their greatest aim was the attainment of a lofty superiority to pleasure and pain.

From the name of this sect is derived the English word "*stoical*."

### Paul's Speech on Mars Hill.

22 And Paul stood in the midst of the <sup>1</sup>Areopagus, and said,

Yemen of Athens, in all things I perceive that ye are <sup>2</sup>somewhat <sup>a</sup>superstitious. 23 For as I passed along, and observed the

<sup>1</sup> **Areopagus** (see v. 19).

<sup>2</sup> **More than ordinarily religious.**

<sup>a</sup> *Gr. demons.* <sup>b</sup> *Or, before* <sup>c</sup> *Or, the hill of Mars*  
<sup>d</sup> *Or, had leisure for nothing else* <sup>e</sup> *Or, religious*

<sup>a</sup> objects of your worship, I found also an altar with this inscription, "TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in <sup>b</sup> temples made with hands; 25 neither is he <sup>c</sup> served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; 26 and he made <sup>d</sup> of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; 27 that they should seek God, if haply they might <sup>e</sup> feel after him, and find him, though he is not far from each one of us: 28 for in him we live, and move, and have our being; as certain even of <sup>f</sup> your own poets have said, For we are also his offspring. 29 <sup>g</sup> Being then the offspring of God, we ought not to think that <sup>h</sup> the Godhead is like unto gold, or silver, or stone, graven by art and device of man. 30 The times of ignorance therefore God <sup>i</sup> overlooked; but now he <sup>j</sup> commandeth men that they should all everywhere repent: 31 inasmuch as he hath appointed a day, in the which he will judge <sup>k</sup> the world in righteousness by <sup>l</sup> the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some <sup>m</sup> mocked: but others said, We will

<sup>a</sup> Or, TO THE UNKNOWN GOD. <sup>b</sup> Or, sanctuaries.

<sup>c</sup> Or, that which is divine. <sup>d</sup> Some ancient authorities read *decalareth to men*. <sup>e</sup> Gr. the inhabited earth.

<sup>f</sup> Gr. in. <sup>g</sup> Or, a man.

<sup>a</sup> The objects of your worship i.e. the statues and altars, and the inscriptions on them.

<sup>b</sup> Served. The verb implies the necessary service of an inferior to a superior, i.e. a master dependent upon the service of a valet. This service God can do without, since He does not need anything, but on the contrary, gives to every one all things.

<sup>c</sup> The Greeks considered other nations as inferior races.

<sup>d</sup> Feel after him. Expresses the idea of groping in the dark, with the doubt of finding what is being sought for.

<sup>e</sup> Your own poets. Either (1) Aratus, of Tarsus a fellow citizen of Paul—quotation is from a didactic poem, under the title of "Phenomena"; or (2) "Cleanthes," hymn to Zeus.

<sup>f</sup> Verse 29. The argument is as follows—Since we men, the offspring of God, have life and death, how absurd to conceive of the Godhead from whom we derive our life as being but dumb silver or gold.

<sup>g</sup> Overlooked. Paul asserts that God has not imputed to men the errors they committed in ignorance, but now that he is made known unto them ignorance cannot be pleaded.

<sup>h</sup> Mocked. Implies derision by word and gesture. It seems that Paul was here interrupted. Possibly it was the Epicureans who mocked, and the Stoics who wished to hear more.

hear thee concerning this yet again. 33 Thus Paul <sup>18</sup> went out from among them. 34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

<sup>18</sup> i.e. with a certain amount of indignation. He would not stay to expose the name or the work of his Lord to the jests of scoffers (*Plumptre*).

Dionysius. Intro., Biog. Notes. Damaris. Intro. Biog. Notes.

### Analysis of the Speech.

1. Refers to the superstitious character of the Athenians (v. 22).
2. Among their objects of worship he had noticed an altar to an unknown God (v. 23).
3. He has come to tell them of this God, not of strange gods (v. 23).
4. This God is—
  - (a) The Creator of the world and of men (v. 24).
  - (b) Needs no Temple, for He is omnipresent (v. 24).
  - (c) Requires no meat or drink offering, for He has created and sustains every thing (v. 25).
5. This God has—
  - (a) Made all nations of one (v. 26).
  - (b) Determined their rise and fall (v. 26).
  - (c) Fixed the boundaries of their territories (v. 26).
6. He has implanted in man longings after the Divine (v. 27).
7. These longings are natural, inasmuch as men are the offspring of God (v. 28).
8. With these divine longings within us it is degrading both to the Godhead and ourselves to make idols of gold, silver, etc. (v. 29).
9. Though these sins of ignorance have been overlooked in the past, repentance is now required (v. 30).
10. Because God hath appointed a day when He will judge the world (v. 31).
11. The Judge will be He whom He has raised from the dead (v. 31).
12. The resurrection being the proof of the judgment (v. 31).

### Paul at Corinth. Preaches Christ Crucified.

*Inscr. 18*  
*Feb. 5-* After these things he departed from <sup>1</sup> Athens, and came to <sup>2</sup> Corinth. 2 And he found a certain Jew named <sup>3</sup> Aquila, a man of <sup>4</sup> Pontus by race, lately come from Italy, with his wife <sup>5</sup> Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; 3 and because he was of the same trade, he abode with them, and they wrought; for by their trade they were <sup>6</sup> tentmakers. 4 And he

<sup>1</sup> Athens. Intro., Geog. Notes.

<sup>2</sup> Corinth. Intro., Geog. Notes.

<sup>3</sup> Aquila. Intro., Biog. Notes.

<sup>4</sup> Pontus. Intro., Geog. Notes.

<sup>5</sup> Priscilla. Intro., Biog. Notes.

Verse 2. From Suetonius we learn that "Claudius expelled the Jews from Rome on account of their continual tumults instigated by Crestis." The probable explanation is that men had come to Rome after the Day of

Pentecost proclaiming Jesus as the Christ, and that this preaching had been followed by tumults similar to those recorded in Acts as taking place at Antioch (xiii. 50), Lystra (xiv. 19), Thessalonica (xvii. 5), and Berea (xvii. 13).

<sup>6</sup> Tentmakers. Every Jewish boy was taught a trade. Tarsus, the native city of Paul, was noted for the manufacture of tent-cloth. This was of goats' hair, the material being furnished by the goats which fed on the slopes of the Taurus. The material was called cilicium from the province Cilicia, where it was made. Pontus was also famous for the same manufacture, and so the common trade of Paul and Aquila is explained.

reasoned in the synagogue <sup>7</sup> every sabbath, and <sup>a</sup> persuaded Jews and Greeks.

<sup>5</sup> But when Silas and Timothy <sup>b</sup> came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. <sup>6</sup> And when they opposed themselves, and <sup>b</sup> blasphemed, he shook out his raiment, and said unto them, <sup>c</sup> Your blood *be* upon your own heads; I am clean: from henceforth <sup>10</sup> I will go unto the Gentiles. <sup>7</sup> And he departed thence, and went into the house of a certain man named <sup>11</sup> Titus Justus, one that worshipped God, whose house joined hard to the synagogue. <sup>8</sup> And <sup>12</sup> Crispus, the ruler of the synagogue, <sup>a</sup> believed in the Lord with all his house; and <sup>13</sup> many of the Corinthians hearing believed, and were baptized. <sup>9</sup> And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: <sup>10</sup> for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. <sup>11</sup> And he dwelt *there* <sup>14</sup> a year and six months, teaching the word of God among them. *X*

<sup>a</sup> Gr. *sought to persuade.* <sup>b</sup> Or, *railed*

<sup>c</sup> Gr. *believed the Lord.*

went into their synagogues as at Ephesus xix. 8).

<sup>11</sup> Titus Justus. (Intro., Biog. Notes). Paul used this house for the purpose of teaching and worship. The house was evidently close to the synagogue.

<sup>12</sup> Crispus (Intro.), chief ruler, was one of the Council of Elders presiding over the synagogues.

Sosthenes (v. 17) was another. (Intro.).

<sup>13</sup> Many of the Corinthians. Among the converts were—

Crispus baptized by Paul himself, with all his family (1 Cor. i. 14).

Gaius or Calus who made his house the meeting-place of the Church, and at Paul's second visit received him as a guest (Rom. xvi. 23); baptized by Paul himself (1 Cor. i. 14).

Stephanas "the first fruits of Achaia" and his household, all baptized by Paul (1 Cor. i. 16).

Fortunatus, Achaicus, and Chloe, a prominent female convert (1 Cor. i. 11); Quartus and Erastus, the chamberlain of the city (Rom. xvi. 23); and Epænetus, also among the "first fruits of Achaia" (Rom. xvi. 5).

<sup>14</sup> A year and six months. This gave time (1) for founding a church in Corinth; (2) for work in the neighbouring districts. That this latter took place is clear from the dedication of the Second Epistle to the Corinthians "To the Church of God which is at Corinth, with all the saints which are in all Achaia" (2 Cor. i. 2).

<sup>7</sup> V. 4. Every sabbath. Paul worked for his living in the week, and preached on the Sabbath.

<sup>8</sup> From Phil. iv. 15, and 2 Cor. xi. 9, we gather that Silas and Timotheus brought Paul contributions for his support. These contributions enabled him to devote all his time to preaching.

V. 5.—St. Paul was urged on by an intensity of feeling, arising (1) from the presence and companionship of his fellow labourers; (2) from his freedom from the necessity of constant labour.

V. 6.—Opposed themselves, i.e. organized a strong opposition.

V. 6.—Shook out his raiment. Figurative of entire renunciation. So at Antioch in Pisidia (xlii. 51) Paul and Barnabas "shook off the dust of their feet against them."

<sup>9</sup> Your blood etc. i.e. Ye yourselves from henceforth are responsible for your spiritual destruction. So the Jews took upon themselves the responsibility for the crucifixion of Jesus. "His blood be on us and on our children" (Matt. xxvii. 25).

<sup>10</sup> I will go unto the Gentiles i.e. the Gentiles in Corinth. In future preaching elsewhere, Paul first addressed the Jews, and

"I am with thee." Compare the promise of our Lord—"Lo, I am with you *always*, even unto the end of the world" (Matt. xxviii. 20).

#### The Vision.

Paul was evidently suffering from some depression. He had met with great opposition; he had taken the extreme step of separating from the synagogue, and holding meetings of Jews and Gentiles in a house of a Gentile close to the synagogue. He probably foresaw tumults and persecution. God reassured him, as he had done before, by a vision.

#### Contrast Athens with Corinth :—

##### ATHENS.

- (1) A city of culture, education, and learning = Oxford.
- (2) A city crowded with temples, and its inhabitants "very religious" in an idolatrous sense.
- (3) Paul made but few converts.

##### CORINTH.

- (1) An emporium of trade full of stir and life = Liverpool.
- (2) A city of luxury and vice, and notorious for the profligacy of its people.
- (3) Paul made many converts.

We may note the recurrence of these visions at each great crisis in the Apostle's life—

- (1) **Conversion.** Vision of Jesus (ix. 4-6).
- (2) **Troas.** When doubtful as to sphere of future preaching. Vision of man of Macedonia "*Come over into Macedonia and help us*" (xvi. 9).
- (3) **Corinth.** Having abandoned the Jews and adopted the principle of preaching to the Gentiles, Paul is encouraged by a vision of the Lord (xviii. 9, 10).
- (4) **On Paul's first visit to Jerusalem after his Conversion.** A vision of the Lord bidding him depart out of Jerusalem, as his testimony will not be received by the Jews (xxii. 17, 18). This act undoubtedly turned the current of Paul's energy and preaching to the Gentiles.
- (5) **At Jerusalem in the Castle of Antonia.** A vision of the Lord bidding Paul be of good cheer, and foretelling that he should bear witness of Jesus in Rome (xxiii. 11).
- (6) **On board ship during the voyage to Rome.** An Angel appeared to Paul, foretelling the safety of the passengers and Paul's appearance before Cæsar (xxvii. 23, 24).

We may compare Paul's depression with that of Elijah (1 Kings xix. 4-14), and those of Jeremiah (Jer. i. 6-8; xv. 15-21). The similarity of the encouragement given to Paul and Elijah is remarkable.

Paul. "*I have much people in this city.*"

Elijah. "*Yet have I left me seven thousand in Israel*" (1 Kings xix. 18).

### Paul charged before Gallio; the charge dismissed.

12 But when <sup>1</sup> Gallio was <sup>2</sup> proconsul of <sup>3</sup> Achaia, the Jews with one accord <sup>4</sup> rose up against Paul, and brought him before the <sup>5</sup> judgement-seat, 13 saying, This man persuadeth men to worship God <sup>6</sup> contrary to the law. 14 But when Paul was about to <sup>7</sup> open his

<sup>1</sup> Gallio. Intro.

<sup>2</sup> Proconsul. An instance of Luke's accuracy. The Governor of a senatorial province was called a proconsul. Achaia had been a senatorial province under Augustus; under Tiberius it was imperial; under Claudius it again became senatorial (see p. lxxv.).

<sup>3</sup> Achaia. (Intro. Geog. Notes).

<sup>4</sup> Rose up against, evidently taking advantage of the arrival of a new and inexperienced governor.

<sup>5</sup> Judgement-seat. The Roman governors commonly held their court in the *agora* or marketplace on fixed days.

<sup>6</sup> Contrary to the law not the Jewish law, but the Roman law. The Jews charged Paul with teaching a religion not legally recognised within the Roman Empire.

<sup>7</sup> Open his mouth, i.e. enter upon his formal defence.

Villany, *i.e.* a matter of crime or fraud, to be dealt with under criminal or civil law

mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: 15 but if they are questions about words and names and "your own law", look to it yourselves; I am not minded to be a judge of these matters. 16 And he <sup>8</sup>drave them from the judgement-seat. 17 And <sup>9</sup>they all <sup>10</sup>laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And <sup>11</sup>Gallio cared for none of these things.

<sup>8</sup> Your own law. Gallio sees through the appeal to law. It is Jewish, not Roman, law which they are seeking to vindicate, and he declines to interfere in a dispute outside his cognizance altogether.

<sup>9</sup> Drave them from the judgement-seat *i.e.* ordered the lictors to clear the court. Those who did not immediately retreat would be exposed to blows from their rods.

<sup>10</sup> They all. The better MSS. omit the word "Greeks," and so we get two explanations. (1) That the crowd took the cue from the magistrate, and anticipated the lictors in driving the Jews

from the court, and fell upon Sosthenes particularly as having possibly been the spokesman of the Jews; in fact, took the opportunity to indulge in a little "Jew halting." Or (2) (as suggested by *Plumptre*) the Jews themselves beat Sosthenes, attributing the failure of their case to the lukewarmness with which Sosthenes had advocated it. On this supposition Sosthenes must be the Sosthenes referred to in 1 Cor. i. 1. If so, Sosthenes afterwards became a convert to Christianity, and it is probable was already suspected by the Jews as having tendencies in that direction.

<sup>11</sup> Laid hold. A violent act; so the mob at Jerusalem "*laid hold*" of Paul (xxi. 30), and so the chief captain "*laid hold*" of Paul when he rescued the Apostle (xxi. 33).  
<sup>12</sup> Gallio cared for none of these things. These words have become proverbial for the indifference of mere politicians and men of the world to religious truth. But Luke probably means that Gallio was clear sighted enough to pay no regard to the clamours of Paul's accusers (*Plumptre*).

### Paul journeys from Corinth to Jerusalem.

18 And Paul, having tarried after this yet <sup>1</sup>many days, took his leave of the brethren, and sailed thence <sup>2</sup>for Syria, and with him Priscilla and Aquila; having shorn his head in <sup>3</sup>Cenchreae: for he had a <sup>4</sup>vow. 19 And they came

<sup>1</sup> Many days. Paul could now stay and work without fear of personal violence.

<sup>2</sup> For Syria. He went by Cenchrea, Ephesus, and Caesarea.

<sup>3</sup> Cenchreae (Intro., Geog. Notes) was the eastern harbour of Corinth.

<sup>4</sup> Vow. The Nazarite vow to drink no wine or strong drink, and to let no razor pass over his head or face. At the conclusion of the vow the man was to shave his head at the door of the Tabernacle, and burn the hair in the fire of the altar (Num. vi. 1-21). (Intro., see p. lxxvi.).

Shorn his head. It was lawful for a man to have his hair cut during the continuance of the vow. Paul does so; but in this case the hair so cut off was to be taken to the Temple and burnt there. This will explain the eagerness of the Apostle to keep the coming feast at Jerusalem (v. 21).

Reasons for Paul taking the Vow. (1) Thankfulness for deliverance from danger, probably the assault of the Jews. (2) To show that he was still as a Jew to Jews, although he had been compelled by his fellow countrymen to go to the Gentiles.

to Ephesus, and he <sup>6</sup> left them there : but he himself entered into the synagogue, and reasoned with the Jews. 20 And when they asked him to abide a longer time, he consented not ; 21 but taking his leave of them, and saying, <sup>7</sup> I will <sup>7</sup> return again unto you, if God will, he set sail from Ephesus. 22 And when he had landed at <sup>8</sup> Cæsarea, he <sup>9</sup> went up and <sup>10</sup> saluted the church, and <sup>11</sup> went down to Antioch.

<sup>6</sup> Left them there i.e. Priscilla and Aquila. We find them at Ephesus on Paul's visiting that city on his third missionary journey. They were most likely people of some wealth ; for it was in their house that the disciples worshipped. Paul, writing from Ephesus to the Corinthians, says—" *Aquila and Priscilla salute you much in the Lord, with the Church that is in their house*" (1 Cor. xvi. 19).

this feast that cometh at Jerusalem omitted from the R. V. as forming no part of the text. But Paul was going to Jerusalem to a feast, for the vow which he had taken required a visit to the Temple for its completion. The feast was probably the Feast of Pentecost, for there was no other till the Feast of Tabernacles, when travelling, especially by sea, was dangerous.

<sup>7</sup> I will return. Paul soon redeemed his promise (xix. 1).

<sup>8</sup> Cæsarea. The home of Philip the Evangelist, at whose house Paul would probably stay as on a later journey (xxi. 8).

<sup>9</sup> Went up i.e. from the coast town to the capital, Jerusalem.

<sup>10</sup> Saluted the Church. All the record of the visit to Jerusalem. Paul is officially recognised by his brother Apostles, but is not received with brotherly affection and sympathy. His work was done not according to rule, and so was not warmly received. Paul longed to preach at Jerusalem, but obstacles prevented him doing so.

<sup>11</sup> Went down to Antioch where he would receive the sympathy denied him at Jerusalem. Antioch thus has the fame of being the centre of Paul's missionary work.

During the second missionary journey Paul wrote at Corinth the First and Second Epistles to the Thessalonians.

### Paul's Third Missionary Journey.

23 And having spent some time there, <sup>1</sup> he departed, and went through the region of <sup>2</sup> Galatia and Phrygia in order, establishing all the disciples.

<sup>1</sup> He departed. This is the commencement of Paul's third journey.

<sup>2</sup> Galatia and Phrygia. (Intro. Geog. Notes). The route taken is the same as at the commencement of the second journey.

### Apollos at Ephesus.

24 Now a certain Jew named <sup>1</sup> Apollos, an <sup>2</sup> Alexandrian by race, <sup>3</sup> a learned man, came to Ephesus ; and

<sup>a</sup> Or, an eloquent man

<sup>1</sup> Apollos. Intro., Biog. Notes. The name is an abbreviation of Apollonius.

<sup>2</sup> Alexandria abounded in Jews, and possessed famous schools in which the Old Testament was studied. It was in Alexandria, and by Jews, that the Septuagint (or Greek) version of the Old Testament was made.



he was mighty in the scriptures. 25 This man <sup>a</sup> had been <sup>a</sup>instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only 'the baptism of John: 26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. 27 And when he was minded to pass over into <sup>a</sup>Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he <sup>b</sup>helped them much which had believed through grace: 28 for he powerfully confuted the Jews, *and that* publicly, shewing by the scriptures that Jesus was the Christ.

*a Gr taught by word of mouth. b Or, helped much through grace them which had believed c Or, shewing publicly*

<sup>a</sup> Had been instructed. So Luke describes Theophilus (Luke i. 4). The word signifies "orally instructed," i.e. had gone through a course of teaching in addition to his own private study.

<sup>a</sup> The baptism of John. We know from Josephus that the teaching and baptism of John produced great effect among the Jews.

<sup>a</sup> Achaia. From xix. 1 we learn that Corinth was the centre of his work. His success was so great that he came to be regarded by some Corinthians as the equal of Paul, and there arose a strong party feeling in the Church which drew from Paul a strong rebuke (1 Cor. i. 12, etc.).

#### V. 25.—Knowing only the baptism of John.

Apollos would know the following things concerning Jesus:—

- (1) That John the Baptist was the forerunner or herald of the Messiah (Matt. iii. 1-3).
- (2) That John baptized in preparation for the coming of His Kingdom (Matt. iii. 1-11).
- (3) That John had pointed out the Messiah, "*the Lamb of God which taketh away the sin of the world*" (John i. 29).
- (4) That John had baptized the Messiah, and that the Messiah was Jesus of Nazareth (Matt. iii. 13-17).

Apollos did not know:—

- (1) The baptism by water in the name of the Father, Son and Holy Ghost (Matt. xxviii. 19).
- (2) The institution of the Eucharist and the breaking of bread (Matt. xxvi. 26-29).
- (3) The baptism by the Holy Ghost, and the descent of the Spirit at Pentecost (Acts ii. 1, etc.).
- (4) The gift of salvation through the name of Jesus (Acts iv. 12).

#### Paul returns to Ephesus. Baptizes some disciples of John the Baptist.

19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the <sup>1</sup>upper country came to Ephesus, and found certain disciples: 2 and he said

<sup>1</sup> Upper country. The central tableland of Asia Minor. The parts visited by Paul were far away from the sea.

unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, <sup>a</sup> we did not so much as hear whether <sup>a</sup> the Holy Ghost was given. 3 And he said, Into what then were ye baptized? And they said, Into John's baptism. 4 And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. 5 And when <sup>a</sup> they heard this, they were baptized into the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And they were in all about twelve men.

*a Or, there is a Holy Ghost*

<sup>a</sup> These disciples may have heard of the Holy Ghost, but they were ignorant of the gift of the Holy Ghost at Pentecost. They may have known that the Holy Ghost must come, for John had spoken of the "baptism with the Holy Ghost" (Matt. iii. 11), but they had not heard that the outpouring of the Spirit had taken place.

<sup>a</sup> John = John the Baptist. The last mention of John the Baptist in the New Testament.

<sup>a</sup> Baptism of John was (1) the baptism of repentance for the remission of sins (Mark i. 4).

(2) Preparatory to the baptism with the Holy Ghost (Matt. iii. 11).

The Christian baptism is described by Peter at the day of Pentecost—"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost," (Acts ii. 38).

<sup>a</sup> They heard this. Paul pointed out to them that baptism in the name of Jesus was required to complete John's baptism of repentance.

Confirmation and the accompanying gifts of tongues and prophecy here follow baptism immediately. The gift of tongues occurs—

(1) At the day of Pentecost.

(2) At the conversion of Cornelius.

(3) At the confirmation of these Ephesian converts.

The gift of the Holy Ghost to these disciples seems to have been a special provision of the Spirit for the great work which was to change Ephesus from the city wholly devoted to the goddess Diana, into the centre of Christian life throughout the rest of Asia Minor for several centuries (*Lumby*).

### Growth of the Word in Ephesus.

8 And he entered into the <sup>a</sup> synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. 9 But when <sup>a</sup> some were hardened and disobedient, speaking evil of <sup>a</sup> the Way before the

<sup>a</sup> Synagogue. As was Paul's custom. For three months he preached to the Jews, and was then compelled to leave them as at Corinth (xviii. 5), in consequence of their opposition (verse 9).

<sup>a</sup> The Way. A distinctive name for the Christian religion.

multitude, he <sup>3</sup> departed from them, and <sup>4</sup> separated the disciples, reasoning daily in the <sup>5</sup> school of <sup>6</sup> Tyrannus. <sup>7</sup> And this continued for the space of <sup>8</sup> two years; so that all they which dwelt in <sup>9</sup> Asia heard the word of the Lord, both Jews and Greeks.

<sup>3</sup> Departed *i.e.* ceased to take part in the public services at the synagogue.

<sup>4</sup> Separated *i.e.* formed a Christian Church separate from the synagogue. Paul had acted similarly at Corinth (xviii. 7).

<sup>5</sup> School = lecture room.

<sup>6</sup> Tyrannus. Not mentioned elsewhere. He may have been a Jew, or a Gentile, probably a Gentile rhetorician. He is evidently well known. Intro., Biog. Notes.

<sup>7</sup> Two years. Paul stayed two years and three months (verse 8) at Ephesus. This period would by Jews be described as three years.

<sup>8</sup> Asia is proconsular Asia. Intro., Geog. Notes. Paul must have visited many cities during this period of two years. Probably the seven Churches of Asia were founded during this period. We know that the Gospel had made such progress that it has lessened the number of pilgrims to the temple of Diana (verse 26).

### Special Miracles wrought by Paul.

11 And God wrought <sup>1</sup> special miracles by the hands of Paul: 12 inasmuch that unto the sick were carried away from his body <sup>2</sup> handkerchiefs or <sup>3</sup> aprons, and the diseases departed from them, and the evil spirits went out.

<sup>1</sup> *a Gr. powers.*

<sup>2</sup> Handkerchiefs = sudaria used to wipe sweat from the face.

<sup>3</sup> Aprons = semicincta the short aprons worn by artisans as they worked.

The picture suggested is that of devout persons coming to the Apostle as he worked, and carrying away with them the very handkerchiefs and aprons that he had used, as precious relics that conveyed the supernatural gift of healing which he exercised (*Plumtre*).

So the woman with the issue of blood touched the hem of our Lord's garment (Matt. ix. 20, 21).

So the shadow of Peter healed the sick (Acts v. 15).

<sup>1</sup> Special miracles *i.e.* miracles of no ordinary kind. They differed from ordinary miracles, in that garments taken from Paul's body were endued with miraculous power.

These miracles were wrought BY God THROUGH Paul.

### The Seven Sons of Sceva.

13 But certain also of the <sup>1</sup> strolling Jews, exorcists, took upon them to <sup>2</sup> name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. 14 And there were

<sup>1</sup> Strolling — *i.e.* going from city to city professing by charms and spells to cure those possessed with the devils.

<sup>2</sup> To name over. These strolling exorcists were accustomed to charm with the name of Jehovah;

after seeing Paul's miracles they used the name of Jesus instead.

seven sons of one <sup>a</sup> Sceva, a Jew, a <sup>c</sup> chief priest, which did this. 15 And the evil spirit answered and said unto them, <sup>a</sup> Jesus I <sup>a</sup> know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house <sup>b</sup> naked and <sup>c</sup> wounded. 17 And this <sup>a</sup> became known to all, both Jews and Greeks, that <sup>d</sup> dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. 18 Many also of them that had believed came, confessing, and <sup>e</sup> declaring their deeds. 19 And not a few of them that practised <sup>10</sup> <sup>b</sup> curious arts brought their <sup>11</sup> books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand <sup>12</sup> pieces of silver. 20 So <sup>13</sup> mightily grew the word of the Lord and prevailed.

*a* Or, recognise *b* Or, magical

<sup>a</sup> Sceva Intro., Blog. Notes.

<sup>c</sup> A chief priest most likely the head of one of the twenty-four courses of the priests.

<sup>b</sup> Jesus I know and Paul I know. The two verbs are different in the Greek. We may paraphrase. I acknowledge the authority of Jesus; I know Paul to be His servant; but who are ye? Ye are not followers of Jesus.

<sup>d</sup> Naked. Their outer garment was torn off them so that they were left with nothing but the short tunic.

<sup>e</sup> Wounded. The demoniac not merely tore the clothes but left marks of his attack on their bodies.

<sup>10</sup> Became known to all, both Jews and Greeks. It had a double effect—(1) All men felt it was a dangerous thing to use lightly the name of the Lord Jesus. (2) Believers magnified the name of the Lord Jesus.

<sup>11</sup> Declaring or making open confession. Their "deeds" were their evil practices of witchcraft, sorcery and exorcism.

<sup>10</sup> Curious arts. Ephesus was noted for its magicians and wizards, and the "Ephesian spells" were well known all over the East. These "spells" were small strips of parchment on which were written magic words. They were enclosed in silk bags and worn as charms.

<sup>11</sup> Books. Were those of the professors of the magic art, in which the more potent and rare of these charms were written out.

<sup>12</sup> Pieces of silver. The Attic drachma worth about 8½d. The total as an equivalent in coin £1,770 17s. 6d. But as the drachma was the prevalent rate of wages for a day's work of a labourer, the relative value is considerably higher.

<sup>13</sup> Mightily = With overpowering force that nothing could resist.

### Paul's Plans for his Journey from Ephesus.

21 Now after these things were ended, Paul <sup>1</sup> purposed in the spirit, when he had passed through Macedonia and

<sup>1</sup> Purposed in the spirit *i.e.* had settled in his own mind. The Church at Ephesus was now established, and Paul could now

turn his attention to other churches. As was his custom, he intended to visit the Churches founded on his previous journey in Greece from Philippi to Corinth. Paul alludes to this plan in 1 Cor. xvi. 1-3. The reason for lingering in Ephesus is given in 1 Cor. xvi. 8, 9. "I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries."

<sup>2</sup> Achaia, to go to <sup>3</sup> Jerusalem, saying, After I have been there, I must also see <sup>4</sup> Rome. 22 And having <sup>5</sup> sent into <sup>6</sup> Macedonia two of them that ministered unto him, <sup>7</sup> Timothy and <sup>8</sup> Erastus, he himself stayed in Asia for a while.

<sup>2</sup> Achaia. Intro., Geog. Notes. Macedonia. Intro., Geog. Notes.

<sup>3</sup> Jerusalem. Whither he would convey the "collection for the Saints" (1 Cor. xvi. 1-3).

<sup>4</sup> Rome. The first mention of the intense desire of Paul to preach the Gospel at Rome (Rom. i. 13. xv. 23).

<sup>5</sup> Sent. Paul had much anxiety about the Churches in Greece, especially the Church at Corinth.

<sup>6</sup> Timothy. Intro., Biog. Notes. He had laboured in Macedonia and in Greece on the former missionary journey (Acts xvii. 14; xviii. 5). He was sent on in advance to warn and exhort and save the necessity of the Apostle using severity when he arrived. Social impurity was destroying the Christian life (1 Cor. v. 9). On this visit of Timothy see 1 Cor. iv. 17; 1 Cor. xvi. 10.

<sup>7</sup> Erastus. Intro., Biog. Notes. Most probably the same Erastus mentioned as being at Corinth in 2 Tim. iv. 20. He must not be confounded with Erastus the chamberlain (Rom. xvi. 23).

### Outbreak of the Silversmiths at Ephesus.

23 And <sup>1</sup> about that time there arose no small stir concerning <sup>2</sup> the Way. 24 For a certain man named Demetrius, a silversmith, which made <sup>3</sup> silver shrines of <sup>4</sup> Diana, brought <sup>5</sup> no little business unto the <sup>6</sup> craftsmen; 25 whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. 26 And ye see and hear, that not alone at Ephesus, but almost <sup>7</sup> throughout all Asia, <sup>8</sup> this Paul hath persuaded and turned away much people, saying that they be <sup>9</sup> no gods,

a Gk. *Artemis*.

<sup>5</sup> No little business *i.e.* employment by which money is made. The same word is used to denote the "gain" made of the demoniac girl by her Philipian masters (xvi. 18-19).

<sup>6</sup> Craftsman. We have three grades of workers, viz.: (1) Demetrius, "the silversmith" = the master workman; (2) the "craftsmen" = the designers and modellers; (3) the "workmen of like occupation" = the inferior labourers.

<sup>7</sup> Throughout all Asia. Paul's Epistles tell us of Churches in Ephesus, Laodicea and Colossae. In the Apocalypse we find besides these, Churches in Pergamos, Smyrna, Thyatira, Sardis and Philadelphia.

<sup>8</sup> This Paul. A contemptuous allusion to the insignificance of the bodily presence of Paul.

<sup>9</sup> No Gods. The educated ancient did not regard these images as being actually gods; but the populace did, as Demetrius implies when he speaks of Paul's teaching.

<sup>1</sup> About that time. See verse 9. The causes of the tumult were—

(1) Pilgrimages to the temple of Diana were considerably fewer.

(2) The sale of silver shrines had been diminishing.

(3) The profits of the makers of these shrines had fallen off.

<sup>2</sup> The Way. A distinctive name for the Christian religion.

<sup>3</sup> Shrines of Diana. Models in silver either of the great temple of Diana, one of the seven wonders of the world, or of the statue of the goddess. They were sold to the pilgrims who flocked to the temple.

which are made with hands: 27 and not only is there danger that <sup>10</sup> this our trade come into disrepute; but also that the <sup>11</sup> temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and <sup>12</sup> the world worshippeth. 28 And when they heard this, they were filled with wrath, and cried out, saying, <sup>13</sup> Great is Diana of the Ephesians. 29 And the city was <sup>14</sup> filled with the confusion: and they rushed with one accord into the theatre, having seized <sup>15</sup> Gaius and <sup>16</sup> Aristarchus, men of Macedonia, Paul's companions in travel. 30 And when Paul <sup>17</sup> was minded to enter in unto the people, the disciples suffered him not. 31 And certain also of the <sup>18</sup> chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly <sup>19</sup> was in confusion; and the more part knew not wherefore they were come together. 33 <sup>20</sup> And they <sup>21</sup> brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. 34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. 35 And when the

<sup>20</sup> townclerk had quieted the multitude, <sup>a</sup> Gr the inhabited earth. <sup>b</sup> Or, And some of the multitude instructed Alexander. <sup>c</sup> Gr Artemis <sup>d</sup> Gr Asiarchs.

have some trade connection with Demetrius, and some influence with the citizens. The Jews put him forward fearing that the crowd might include them against the Christians. His attempt at defence only serves to inflame the passion of the mob. <sup>20</sup> Townclerk. Lat. *grammaticus* = scribe, the chief local functionary. Through him all public communications were made to the city, and in his name replies were given. In this respect he corresponds to the modern "townclerk." He was also the keeper of the city archives. Hence the term "Recorder" has been suggested. He was a most important personage, and his name is often found on the coinage. Provost or mayor would be the best modern equivalent of the office.

<sup>20</sup> Demetrius puts forward two reasons: (1) Trade is injured; (2) Religion is in danger. And so he appeals to two passions: (1) Self interest: (2) Superstition. The two combined cause a riot.

<sup>11</sup> Temple. Intro., Biog. Notes (Diana).

<sup>12</sup> Great is Diana &c. The cry was, probably, the usual chorus of the festivals of Artemis (see below).

<sup>13</sup> Filled with the confusion implying that the riot of the silversmiths extended to other trades, for it would be at once seen how much money would be lost to the city if the pilgrimages ceased.

<sup>14</sup> Gaius (Intro., Biog. Notes).

<sup>15</sup> Aristarchus (Intro., Biog. Notes).

Into the theatre. After the temple of Diana, the chief glory of Ephesus. It could hold 25,000 people.

<sup>16</sup> Lit. Was desirous of entering.

<sup>17</sup> The chief officers of Asia. i.e. The Asiarchs, wealthy citizens annually elected to preside over the games and religious festivals. That some of them were friends of Paul, though not converts, speaks much for the personal respect in which he was held, and confirms the words of the "town clerk," v. 37.

<sup>18</sup> Was in confusion i.e. a great mob of people, full of panic and noise, but not knowing what it was all about.

<sup>19</sup> Brought Alexander (Intro., Biog. Notes) Probably Alexander, the coppersmith (2 Tim. iv. 14), who did Paul much evil. If so, he might well

he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is <sup>21</sup> temple-keeper of the great <sup>a</sup> Diana, and of the <sup>22</sup> image which fell down from <sup>b</sup> Jupiter? 36 Seeing then that these things cannot be <sup>23</sup> gainsaid, ye ought to be quiet, and to do nothing rash. 37 For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers of our <sup>24</sup> goddess. 38 If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, <sup>25</sup> the courts are open, and there are <sup>26</sup> proconsuls: let them <sup>27</sup> accuse one another. 39 But if ye seek anything about other matters, it shall be settled in the <sup>28</sup> regular assembly. 40 <sup>29</sup> For indeed we are in danger to be <sup>a</sup> accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

<sup>a</sup> Gr. Artemis. <sup>b</sup> Or, heaven. <sup>c</sup> Or, court days are kept. <sup>d</sup> Or, accused of riot concerning this day

<sup>27</sup> Accuse *i.e.* Let Demetrius and his followers lodge a formal statement of the charge against the accused, who in their turn must reply to the same, and the trial be conducted in due form.

<sup>28</sup> The Town Clerk alludes to two methods of investigating the case:

(1) Before the Roman proconsuls (deputies) in the law courts.

(2) Before the people in the regular lawful assembly.

<sup>29</sup> Ephesus was a "free" city, and, if such riotous conduct were reported at Rome, it might lead to a curtailment of the privileges of the city.

Time of the Tumult. Probably in May, for—

1. Paul intended to "tarry at Ephesus until Pentecost" (1 Cor. xvi. 8).

2. He quitted Ephesus immediately after the tumult (xx. 1).

3. The month of May was especially sacred to "Diana of the Ephesians." The people from the neighbouring towns flocked to Ephesus for the games and the festivities. At this time the silversmiths might expect to do a brisk trade in selling their shrines and images. Instead of this business was slack. Hence the motive for the outbreak.

4. The presence of the "Asiarchs," the presidents of the games may indicate that the May festivities were going on.

Allusion to the Tumult. Does Paul allude to the tumult in 1 Cor. xv. 32? "If after the manner of men I fought with beasts at Ephesus." Such an expression must be figurative; for his Roman citizenship would have precluded Paul ever being literally thrown to beasts. Therefore Paul is alluding to the opposition he met during his preaching at Ephesus. But the Apostle could not be alluding to the tumult raised by Demetrius for—

1. In the Epistle he intimates that it is his intention to "tarry at Ephesus until Pentecost."

<sup>21</sup> Temple-keeper *i.e.* consecrated to the worship of the goddess.

<sup>22</sup> Image. A female figure, carved in olive wood black with age, and of no form or beauty, reported to have fallen from heaven.

<sup>23</sup> Gainsaid. Paul might preach against the worship, nobody could gainsay the facts.

<sup>24</sup> Paul had evidently confined himself to the inculcation of Christian doctrine, and not launched out into denunciation of the Ephesian superstition. To have done so would have aroused prejudice, and most likely have deprived him of all chance of a hearing.

<sup>25</sup> The courts are open — may mean (1) court days are appointed; or (2) court meetings are now going on.

<sup>26</sup> Proconsuls. Usually but one, but there is historical evidence that there were two at this time. Another instance of Luke's minute accuracy.

2. The tumult took place in May and, therefore after the writing of the Epistle for Paul quitted Ephesus immediately after the tumult (xx. 1).

**The Speech of the Townclerk.**

1. Refers to the reputation of the city and its goddess, and thus conciliates the excited people.
2. Such facts could not be gainsaid.
3. These men, Gaius and Aristarchus, are not criminals, "robbers of temples or blasphemers of our Goddess."
4. If Demetrius wishes to bring a charge the law courts are open, and the Roman proconsuls are ready to hear charges.
5. If it is a matter of public concern, it could be brought before the regular assembly of the people.
6. But such a riot, for which no reason can be given, may cause Rome to take from us our privileges as a free city.

**The order of Events may be gathered from the Epistles of St. Paul.**

1. Paul at Ephesus sends Timothy and Erastus to Corinth (xix. 22).
2. Stephanas, Fortunatus and Achaicus arrived from Corinth (1 Cor. xvi. 17).
3. Paul, whilst still at Ephesus, wrote the First Epistle to the Corinthians and sent it to Corinth by Stephanas and his companions.
4. Paul left Ephesus soon after the Passover and made for Macedonia.
5. At Troas he waited in much anxiety for news from Corinth (2 Cor. ii. 13).
6. He pressed on to Macedonia where he met Titus (2 Cor. ii. 13).
7. Titus had brought bad news from Corinth, so Paul wrote his Second Epistle to the Corinthians and sent it to Corinth by Titus.
8. Paul stayed some little time in Macedonia, probably visiting Bera, Thessalonica, and Philippi, with perhaps a journey to Illyricum (Rom. xv. 19).
9. He went to Greece, visiting Corinth, and gathering the contribution from the Corinthians for Jerusalem.
10. He purposed sailing for Syria, but the Jews of Corinth conspired to murder him on his embarkation, so his companions went by ship, whilst Paul himself avoided the Jews by going by land to Philippi.
11. At Philippi he enjoyed the Passover Feast.
12. He then sailed for Troas, having Luke for his companion.

## Paul Journeys through Macedonia and Greece.

20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. 2 And when he had gone through those parts, and had given them much exhortation, he came into Greece. 3 And when he had <sup>1</sup>spent three months *there*, and <sup>2</sup>a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. 4 And there accompanied him <sup>3</sup>as far as Asia <sup>4</sup>Sopater of Beroea,

a Many ancient authorities omit *as far as Asia*.

to sail to Syria, and so formed a plot either to seize him when embarking or to assassinate him on shipboard. The Apostle frustrates their design by suddenly changing his plans and returning through Macedonia.

<sup>1</sup> Sopater, Aristarchus, Secundus, Gaius, Tychicus, Trophimus. Intro., Biog. Notes.

<sup>1</sup> Spent three months—denoting duration of time, not residence merely. Though no places are named, we know that the greater part of this time was spent at Corinth, where Paul wrote the Epistles to the Galatians and the Romans.

<sup>2</sup> On Paul's former visit they had laid a charge against him publicly before Gallio (xviii. 12-17). They now take a secret method of obtaining their purpose. They had learnt that Paul intended



the son of Pyrrhus ; and of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe, and Timothy ; and of Asia, Tychicus and Trophimus. 5 But these <sup>a</sup> had gone before, and were waiting for us at Troas. 6 And we sailed away from Philippi after the days of <sup>a</sup> unleavened bread, and came unto them to <sup>a</sup> Troas in five days ; where we tarried seven days.

<sup>a</sup> Many ancient authorities read *came, and were waiting*.

<sup>1</sup> We sailed. Luke now rejoins Paul. He had been left at Philippi on the second missionary journey (xvi. 40) some seven years before.

<sup>2</sup> Unleavened bread. Paul kept the Passover at Philippi.

<sup>3</sup> Troas in five days. Probably the wind was contrary. The voyage from Troas to Philippi took only two days (xvi. 11)

### Paul at Troas. Eutychus restored to Life.

7 And upon the <sup>1</sup> first day of the week, when we were gathered together to break bread, Paul <sup>2</sup> discoursed with them, intending to depart on the morrow ; and <sup>3</sup> prolonged his speech until midnight. 8 And there were many lights in the upper chamber, where we were gathered together. 9 And there sat in the <sup>4</sup> window a certain young man named <sup>5</sup> Eutychus, borne down with deep sleep ; and as Paul discoursed yet longer, <sup>6</sup> being borne down by his sleep he fell down from the third story, and was taken up dead. 10 And Paul went down, and fell on him, and <sup>7</sup> embracing him said, <sup>a</sup> Make ye no ado ; for his life is in him. 11 And when he was gone up, and had <sup>a</sup> broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. 12 And they brought the lad alive, and were not a little comforted.

<sup>1</sup> First day i.e. at the end of the Jewish sabbath—the evening of our Saturday.

<sup>2</sup> Discoursed. Not a sermon so much as discussion and conversation to solve doubts and clear away difficulties which might be in the minds of the disciples at Troas.

<sup>3</sup> Prolonged. Not conveying that Paul wearied out his hearers, but that the points for discussion were so many and so important as to take up a considerable time.

<sup>4</sup> Window. A wooden lattice or door set open because of the heat.

<sup>5</sup> Eutychus. (Intro. Biog. Notes).

<sup>6</sup> Borne down by his sleep. Not a careless hearer, but, as Paul went on and on, sleep at last fairly overcame him.

<sup>7</sup> Embracing him. So Elijah to the widow's son at Zarephath (1 Kings xvii. 21), and Elisha to the Shunammite's son (2 Kings iv. 34).

<sup>a</sup> Make ye no ado i.e. do not distress yourselves. So "Why make ye this ado?" (St. Mark v. 39).

<sup>a</sup> Broken the bread i.e. the bread of the Communion service. Lad. Possibly he was brought back into the house. All would therefore be glad to see him thoroughly recovered.

## Coast Voyage to Miletus.

13 But we, going <sup>1</sup> before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, <sup>2</sup> intending himself to go <sup>a</sup> by land. 14 And when he met us at Assos, we took him <sup>3</sup> in, and came to <sup>4</sup> Mitylene. 15 And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and <sup>5</sup> the day after we came to Miletus. 16 For Paul had determined to sail <sup>6</sup> past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

*a Or, on foot    b Many ancient authorities insert having tarried at Trogyllium.*

<sup>1</sup> *i.e.* before Paul departed from the congregation.

<sup>2</sup> *intending.* Assos is distant from Troas about 20 miles by land and 30 by sea.

<sup>3</sup> *In i.e.* on board the ship.

<sup>4</sup> Mitylene, Chios, Samos, Trogyllium Miletus (Intro. Geog. Notes).

<sup>5</sup> The voyage was a coasting voyage, each night being spent in some harbour. This was the usual manner of the Mediterranean navigation of the time.

<sup>6</sup> *Past i.e.* without stopping there.

It would have been impossible for the Apostle to call at Ephesus and not spend some days there. Such delay might have been fatal to his purpose of arriving at Jerusalem for Pentecost.

## Paul's Charge to the Elders from Ephesus.

17 And from <sup>1</sup> Miletus he sent to Ephesus, and called to him the <sup>2</sup> elders of the church. 18 And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, 19 serving the Lord with all <sup>3</sup> lowliness of mind, and with tears, and with <sup>4</sup> trials which befell me by the plots of the Jews: 20 how that I shrank not from declaring unto you anything that was profitable, and teaching you <sup>5</sup> publicly, and from <sup>6</sup> house to house, 21 testifying both to Jews and to Greeks <sup>7</sup> repentance toward God, and faith toward our Lord Jesus <sup>8</sup> Christ. 22 And now,

*c Or, presbyters    d Many ancient authorities omit Christ.*

<sup>1</sup> Miletus. Paul probably stayed at least three days at Miletus.

<sup>2</sup> Elders = presbyters: called "bishops," verse 28.

<sup>3</sup> Lowliness *i.e.* acting as the servant or slave of God.

<sup>4</sup> Trials which befell me by the plots of the Jews. Therefore Demetrius and his fellow craftsmen were not the only opponents of Paul at Ephesus.

<sup>5</sup> Publicly *i.e.* teaching in the synagogue and the lecture-room of Tyrannus

<sup>6</sup> House to house *i.e.* meetings of the disciples in private houses.

<sup>7</sup> Repentance and faith. The two doctrines that formed the substance of Paul's preaching.

behold, I go <sup>a</sup> bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. 24 But <sup>a</sup> I hold not my life of any account, as dear unto myself, <sup>a</sup> so that I may accomplish <sup>10</sup> my course, and the ministry which <sup>11</sup> I received from the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall <sup>12</sup> see my face no more. 26 Wherefore <sup>13</sup> I testify unto you this day, that I am pure from the blood of all men. 27 For I shrank not from declaring unto you the whole counsel of God. 28 Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you <sup>b</sup> bishops, to <sup>14</sup> feed the church of <sup>c</sup> God, which he <sup>d</sup> purchased with his own blood. 29 I know that after my departing <sup>15</sup> grievous wolves shall enter in among you, not sparing the flock; 30 and <sup>16</sup> from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. 31 Wherefore watch ye, remembering that by the space of <sup>17</sup> three years I ceased not to admonish every one night and day with tears. 32 And now I commend you to <sup>e</sup> God, and to the word of his grace,

<sup>a</sup> Or, in comparison of accomplishing my course. <sup>b</sup> Or, overseers. <sup>c</sup> Many ancient authorities read the Lord. <sup>d</sup> Gr. acquired. <sup>e</sup> Some ancient authorities read the Lord.

<sup>10</sup> From among such as Hymenaeus and Alexander, who "made shipwreck concerning the faith" (1 Tim. i. 19, 20); Hymenaeus and Philetus, saying "that the resurrection is past already" (2 Tim. ii. 17, 18). "Evil men and impostors shall wax worse and worse" (2 Tim. iii. 13), "these also withstand the truth; men corrupted in mind, reprobate concerning the faith" (2 Tim. iii. 8). "False prophets, . . . false teachers . . . denying even the Master that bought them" (2 Pet. ii. 1).

<sup>17</sup> Three years. Paul is speaking in round numbers, but his stay at Ephesus was not much less than three years.

<sup>8</sup> Bound in the spirit. The Apostle felt an inward compulsion directing his journey to Jerusalem. The phrase does not imply a fore-knowledge of the fate awaiting him.

<sup>9</sup> So Luther when warned not to go to Worms declared, "I will go thither, though there should be devils on every house-top."

<sup>10</sup> My course. Paul frequently represents the Christian life by the figure of a race. So, "I have fought the good fight, I have finished the course, I have kept the faith" (2 Tim. iv. 7).

<sup>11</sup> I received from the Lord Jesus i.e. at the conversion of Paul at Damascus.

<sup>12</sup> See my face no more. Paul's conviction at the moment. He did not contemplate further work in Asia. But it is most probable from the Epistles to Timothy and Philemon that Paul did revisit Asia in the interval between his first and second imprisonment at Rome.

<sup>13</sup> I testify unto you. The Apostle gives his own testimony and challenges them to refute it. The whole counsel of God = the whole plan of salvation.

<sup>14</sup> Feed. The idea conveyed is "to shepherd," i.e. to govern and guide rather than to instruct.

<sup>15</sup> Grievous wolves. The figurative language of the flock and the shepherd. Wolves well represent the open enemies or teachers of false doctrines, such as the Judaizers or the Gnostics.

which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified. 33 I coveted no man's silver, or gold, or <sup>18</sup> apparel. 34 Ye yourselves know that <sup>19</sup> these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, <sup>20</sup> how that so labouring ye ought to help the weak, and to <sup>21</sup> remember the words of the Lord Jesus, how he himself said; <sup>22</sup> It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And <sup>23</sup> they brought him on his way unto the ship.

<sup>18</sup> Apparel. Oriental wealth largely consisted of costly garments and ornaments.

<sup>19</sup> These hands. Holding them out and showing the marks of toil.

<sup>20</sup> Paul not only supported himself while at Ephesus, but also contributed to the support of the poor.

<sup>21</sup> Remember. Implies that this saying had formed part of Paul's teaching whilst at Ephesus.

<sup>22</sup> The only saying of Jesus not found in the Gospels, and yet recorded in the New Testament.

<sup>23</sup> The town of Miletus is at some distance from the harbour. The elders accompanied Paul to the ship anxious not to lose one word or look before they were forced to do so.

## Analysis of Paul's Address to the Elders at Ephesus.

### (a) Retrospection.

- (1) Paul's personal life at Ephesus (v. 18, 19).  
He had been the humble slave of the Lord (v. 19).  
He had been sympathetic to tears (v. 19).  
His life had been threatened with violence (v. 19).
- (2) Paul's preaching at Ephesus. It had been—  
Unspoken (v. 20).  
Public, i.e. in the synagogue and lecture room (v. 29).  
From house to house.

### (b) Anticipation (v. 22-32).

- (1) Concerning himself (v. 22-27).  
He did not know, but was possessed by the Spirit, and compelled to go to Jerusalem (v. 22).  
But bonds and afflictions awaited him (v. 23).  
But this mattered not, while his life lasted he should be a witness for Jesus (v. 24).  
He should see *them* no more; he had preached the whole Gospel to them; for the future they, not he, would be responsible (v. 25-27).
- (2) Concerning the Church (v. 28-31).  
They had a double duty of watchfulness.  
(1) As Bishops to nourish the Church, of which they were the pastors (v. 28).  
(2) To guard against false teachers, who should come both from without and from within (v. 20-31).

## (c) Commendation to God (v. 32-35).

- (1) Commends them to God, whose grace is sufficient to enable them to perform these duties, and to build up the Church (v. 32).
- (2) By his own example shows them how they must conduct themselves. They must work willingly for Christ as he, Paul, had worked among them. Paul shows them how to work as he had worked, not taking nor desiring to take money or goods from his converts, but supporting himself and helping others too by his own labour (v. 33-35).

## Voyage from Miletus to Tyre.

21 And when it came to pass that we were<sup>1</sup> parted from them, and had set sail, we came with a straight course unto<sup>2</sup> Cos, and the next day unto<sup>3</sup> Rhodes, and from thence unto<sup>4</sup> Patara: 2 and<sup>5</sup> having found a ship crossing over unto Phœnicia, we went aboard, and set sail. 3 And when we had come in sight of<sup>6</sup> Cyprus, leaving it on the left hand, we sailed unto<sup>7</sup> Syria, and landed at<sup>8</sup> Tyre: for there the ship was to unlade her burden. 4 And<sup>9</sup> having found the disciples, we tarried there<sup>10</sup> seven days: and these said to Paul through the Spirit, that he should<sup>11</sup> not set foot in Jerusalem. 5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; 6 and we went on board the ship, but they returned home again.

<sup>1</sup> Parted. The idea is of painful separation. "When we had torn ourselves from them."

<sup>2</sup> Cos. Intro. Geog. Notes.

<sup>3</sup> Rhodes. Intro., Geog. Notes.

<sup>4</sup> Patara. Intro., Geog. Notes. The vessel seems to have been under the Apostle's control, so that they could stay wherever and as long as he pleased.

<sup>5</sup> Having found a ship crossing over. They changed ships at Patara. From Patara to Tyre they made the voyage not by coasting but by running across the open sea.

<sup>6</sup> Cyprus. (Intro., Geog. Notes).

<sup>7</sup> Syria. The general name given to the Eastern shore of the Mediterranean from Cilicia to Egypt.

<sup>8</sup> Tyre. (Intro., Geog. Notes).

<sup>9</sup> "Having looked up the disciples." These disciples had to be sought for diligently.

<sup>10</sup> Seven days. As at Troas (xx. 6). Obviously for the purpose of attending one, or possibly more than one, meeting of the church for the Lord's supper on the Lord's day. Paul finds that he can easily accomplish his journey to Jerusalem in time for Pentecost, and so he no longer pushes forward with the same haste as he did when all the probable mishaps of a coasting voyage were before him (*Lum'ly*).

<sup>11</sup> V. 4. Not set foot in Jerusalem. The Holy Spirit inspires the disciples to urge Paul "not to go to Jerusalem." Paul of himself says, "I go bound in the spirit unto Jerusalem" (xx. 22). Was Paul self-willed, and his after imprisonment a chastisement for despising the warnings of the Spirit? Or was Paul guided to a decision by that higher inspiration of communion with the Divine Spirit? The latter is most probable. The repeated warnings are evidences of the bitterness of the Jews towards him, and also indicate how universally this bitterness was known.

## Tyre to Caesarea. Stay at Caesarea.

7 And when we had finished the voyage from Tyre, we arrived at <sup>1</sup> Ptolemais; and we <sup>2</sup> saluted the brethren, and abode with them one day. 8 And on the morrow we <sup>3</sup> departed, and came unto <sup>4</sup> Caesarea: and entering into the house of <sup>5</sup> Philip the evangelist, who was <sup>6</sup> one of the seven, we abode with him. 9 Now this man had four daughters, virgins, which did <sup>7</sup> prophesy. 10 And as we tarried there <sup>8</sup> "many days, there came down from Judaea a certain prophet, named <sup>9</sup> Agabus. 11 And coming to us, and taking Paul's <sup>10</sup> girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, <sup>11</sup> "So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when <sup>12</sup> we heard these things, both we and <sup>13</sup> they of that place besought him not to go up to Jerusalem. 13 Then Paul answered, <sup>14</sup> "What do ye,

a Or, some

<sup>1</sup> Ptolemais. (Intro., Geog. Notes.) O.T. Acccho. Modern Acre.

<sup>2</sup> Saluted the brethren. There was, therefore, a Christian community at Ptolemais.

<sup>3</sup> (R.V. omits "that were of Paul's company.") Whether by sea or land is not said. As there was a good road to Caesarea, it is probable they travelled by land.

<sup>4</sup> Caesarea. Intro., Geog. Notes.

<sup>5</sup> Philip the evangelist. (See Blog. Notes.)

<sup>6</sup> One of the seven. See chap. vi. 3. Left at Caesarea twenty-two years previously (viii. 40).

<sup>7</sup> Prophesy. Here = preach, or forth tell, not fore tell.

<sup>8</sup> These daughters, instead of resting at home, took upon them the hard duty of publishing the message of the Gospel " (*Lumby*). In the Apostolic Church women were admitted into the service of the ministry of the Church.

Examples :

- (1) The four daughters of Philip the Evangelist at Caesarea.

(2) Phoebe "a servant (= deaconess) of the Church at Cenchrea" (Rom. xvi. 1).

But Paul prohibited women preaching.

(1) At Corinth. "Let your women keep silence in the churches" (1 Cor. xiv. 34).

(2) At Ephesus. "But I suffer not a woman to teach" (1 Tim. ii. 12).

<sup>8</sup> Many days. Long enough for the tidings of Paul's arrival to reach Jerusalem, and for Agabus to come down in consequence.

<sup>9</sup> Agabus (Intro., Blog. Notes) is the same prophet who at Antioch foretold the famine (xi. 28).

<sup>10</sup> Girdle. The band with which the loose Eastern robe was drawn together at the waist. Paul had laid it aside, and Agabus took it up.

<sup>11</sup> So shall the Jews bind. Paul was imprisoned by the Romans, but the Jews were the cause of the imprisonment.

<sup>12</sup> We. Luke and his (Paul's) travelling companions. For the first time their courage failed, and with tears they besought the Apostle to abandon his purpose.

<sup>13</sup> They. The Christians of Caesarea, including amongst others, Philip and his daughters.

<sup>14</sup> Break implies a weakening of his purpose. Paul felt himself under the guidance of the Spirit, whose promptings he must obey. It was therefore wrong for them to continue entreaties which so deeply affected him and weakened his determination. The disciples recognize that Paul was acting under the guidance of his Lord when he speaks of "the name of the Lord Jesus," and acquiesces in the purpose of the Apostles when they say, "The will of the Lord be done."

weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

There are several examples in the Old Testament of symbolical acts like that of Agabus, done to give vividness and force to a prophecy.

- (1) Zedekiah, the son of Chenaanah, made horns of iron and said to Ahab, "*With these shalt thou push the Syrians*" (1 Kings xxii. 11).
- (2) Isaiah walked naked and barefoot as a sign against Egypt and Ethiopia. "*So shall the King of Assyria lead away the captives of Egypt, and the exiles of Ethiopia* (Is. xx. 3, 4).
- (3) Jeremiah laid his girdle by the river Euphrates till "*the girdle was marred, it was profitable for nothing*," as a sign that the Lord would "*mar the pride of Judah, and the great pride of Jerusalem*" (Jer. xlii. 5-9).
- (4) Jeremiah broke a bottle before the people as a sign that the Lord would "*break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again*" (Jer. xix. 10, 11).
- (5) Jeremiah made bonds and yokes and put them on his neck as a sign of the subjugation of Judah by Nebuchadnezzar (Jer. xxvii. 2).
- (6) "*Hananiah the prophet took the bar from off the prophet Jeremiah's neck and brake it*," as a sign that God would "*break the yoke of Nebuchadnezzar, King of Babylon within two full years from off the neck of all the nations*" (Jer. xxviii. 10, 11).
- (7) Ezekiel drew on a tile a picture of the siege of Jerusalem (Ezek. iv. 1-3).
- (8) Ezekiel cuts off his hair, a third part he burnt with fire, a third part he destroyed by a knife, and a third part he scattered in the wind: as a sign of the judgment of Jerusalem, of whose inhabitants a third part should perish by famine and pestilence, a third part by the sword, and a third should be dispersed. (Ezek. v. 1-12).

Our Lord also adopted the same method.

- (1) When He set a little child in the midst of His disciples and said, "*Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven*" (Matt. xviii. 2).
- (2) When He set an example of humility by washing the feet of His disciples (John xiii. 3-16).

### The Journey to Jerusalem.

15 And after these days we took up our baggage, and went up to Jerusalem. 16 And there went with us also *certain* of the disciples from Cæsarea, bringing with them one <sup>1</sup> Mnason of Cyprus, an early disciple, with whom we <sup>2</sup> should lodge.

<sup>1</sup> Or made ready

<sup>1</sup> Mnason (Intro., Blog. Notes). The Greek form of Manasseh, who had a house in Jerusalem where Paul could lodge.

<sup>2</sup> Should lodge. Jerusalem would be crowded at the feast of Pentecost, so by this arrangement Paul and his friends would be saved the trouble of searching for a lodging on their arrival.

## Arrival at Jerusalem. Paul's Reception.

17 And when we were come to Jerusalem, <sup>1</sup>the brethren received us gladly. 18 And the day following Paul went in with us unto <sup>2</sup>James; and all the elders were present. 19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. 20 And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many <sup>3</sup>thousands there are among the Jews of them which have believed; and they are all <sup>4</sup>zealous for the law: 21 and <sup>5</sup>they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles <sup>6</sup>to forsake Moses, telling them not to circumcise their children, neither to walk after <sup>7</sup>the customs. 22 What is it therefore? they will certainly hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a <sup>8</sup>vow on them; 24 these take, and <sup>9</sup>purify thyself with them, and be at <sup>10</sup>charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. 25 But as touching the Gentiles which have believed, we <sup>b</sup>wrote, giving judgement that <sup>11</sup>they should keep themselves from things

a Gr. *myriads*.

b Or, *enjoined*. Many ancient authorities read *sent*.

<sup>8</sup> Purify thyself with them i.e. take the Nazarite Vow for the rest of the period with them.

<sup>10</sup> Charges for them i.e. pay all their expenses. Each Nazarite at the conclusion of his vow offered two doves or pigeons, a lamb, a ewe lamb, a ram, a basket of unleavened bread, a meat offering, and a drink offering (Numb. vi. 1-12).

<sup>11</sup> R.V. omits "that they observe no such thing, save only."

<sup>1</sup> Brethren. Three sets are mentioned.

(1) The Brethren whom Paul met privately at the house of Mnason (v. 17).

(2) The elders, the office-bearers of the church who were present at the official reception (v. 18).

(3) The multitude or the general body of Jewish Christians (v. 22).

<sup>2</sup> James. (Intro. Biog. Notes), the Lord's brother. In Jerusalem Paul recognises the precedence of James.

<sup>3</sup> Zealous for the law i.e. Zealots or rigorous maintainers of the ceremonial part of the Mosaic law.

<sup>4</sup> The tense implies that the opponents of Paul had persistently misrepresented his teaching to the Jews at Jerusalem.

<sup>5</sup> To forsake Moses = to teach that the ceremonies of the Mosaic code were no longer necessary.

<sup>6</sup> Customs = the ceremonial law. The charge against Stephen was that he said "Jesus of Nazareth . . . shall change the customs which Moses delivered us" (v. 14). Paul is now met with the same accusation as that which he himself had brought against Stephen.

<sup>7</sup> Do. To attempt to address them and explain away the charge against him was useless. Better for Paul by some act to show that he was an observer of the ceremonial law.

<sup>8</sup> Vow = the Nazarite Vow (see Intro.). It lasted thirty days.



sacrificed to idols, and from blood, and from what is strangled, and from fornication.

to the Gentiles. At the same time he calls upon Paul to show that he too is willing to keep the terms of the compact, and not disparage the customs of the law. For explanation of terms see note chap. xv. 20, 21.

James adheres to the terms of the resolution passed by the Council at Jerusalem. He has no desire to withdraw any of the concessions then made

### The Riot in the Temple.

26 Then Paul <sup>a</sup> took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

27 And when the seven days were almost completed, the <sup>1</sup> Jews from Asia, when they saw him <sup>2</sup> in the temple, stirred up all the multitude, and laid hands on him, 28 crying out, Men of Israel, help: <sup>3</sup> This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath <sup>4</sup> defiled this holy place. 29 For they had before seen with him in the city <sup>5</sup> Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. 30 And all the city was moved, and <sup>6</sup> the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway <sup>7</sup> the <sup>8</sup> doors were shut.

<sup>a</sup> Or, took the men the next day, and purifying himself &c.

well known to the Jews from Asia. They had seen him with Paul in the streets of Jerusalem, possibly near the Temple, and took it for granted ("supposed") that Paul had brought him into the Temple.

<sup>1</sup> There was a rush of the people, and they laid hold on Paul, so that (1) he might not lay hold on the altar for safety, and (2) that they might not pollute the Temple with his blood.

<sup>2</sup> The doors were shut. The act of the Levite gate keepers, to prevent any profanation of the Temple by the riot now commencing.

<sup>3</sup> Doors. Between the court of the women and the court of the Gentiles was a wall dividing the two. This is the "middle wall of partition" referred to by Paul (Eph. ii. 14). In this wall was a gate with large folding-doors. The Levites shut these doors.

<sup>1</sup> The Jews from Asia. Many of them would be present at the feast of Pentecost. To them the person of Paul would be familiar.

<sup>2</sup> The temple. The court of the women, along the inner wall of which were small chambers set apart for Nazarites whilst fulfilling the last seven days of their vow.

<sup>3</sup> The accusation against Paul is that he had spoken against:

(1) The people = putting Jews on the same footing as mere uncircumcised Gentiles.

(2) The law = deriding the law of Moses.

(3) This place = blasphemy against the Temple.

Precisely similar accusations were brought against our Lord (Mark xiv. 58), and against Stephen (vi. 13), in which latter Paul himself had joined.

<sup>4</sup> Defiled. For an alien to enter into the Temple was regarded by the Jews as a profanation of the Holy Place. (See below).

<sup>5</sup> Trophimus the Ephesian (the article is emphatic), whose person would be

On the balustrade of the wall were inscriptions in Greek and Latin forbidding Gentiles to enter by the doors. One recently discovered runs thus:

*"No man of alien race is to enter within the balustrade and fence that goes round the temple, and if any one is taken in the act, let him know that he has himself to blame for the penalty of death which follows."*

The Charge against Paul was that he had taught the Jews of the Dispersion to whom he had preached in the cities of Asia Minor, Macedonia, and Greece, not to circumcise their children, and not to keep the ceremonial law of the Old Testament.

The Charge was false for—

(1) Paul had circumcised Timothy (xvi. 3).

(2) He himself had taken the Nazarite Vow while in Achaia (xviii. 18).

His real Teaching. The Mosaic Covenant had been superseded by the New Covenant, and so circumcision, the seal of the Mosaic Covenant, had become of none effect in the relations between God and man.

*"Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God"* (1 Cor. vii. 19).

*"For neither is circumcision anything, nor uncircumcision, but a new creature"* (Gal. vi. 15).

But the end of such teaching was to cause circumcision to become a mere badge of national exclusiveness, and not the seal of the covenant between God and man. The fanatical Jews foresaw this, hence their bitter opposition.

The Nazarite vow: how kept by Paul on this occasion.

The vow was generally for thirty days, but the Law permitted a man to share the vow if he could find companions who had gone through the prescribed ceremonies, and who permitted him to join their company. This permission was generally granted, if the newcomer paid all the expenses of the vow (i.e. fees to the Levites and fees for the sacrifices).

(Herod Agrippa did this when he took possession of his kingdom in order to "please the Jews.")

The plan proposed to Paul by the elders was this: that he should join "four men" who were ready to admit him on condition that he paid their expenses. By this plan Paul would only have to keep the last seven days, and thus go through the purification in time for Pentecost.

Verse 26 relates exactly what Paul did:—

Joined them in the vow ("purifying himself with them.")

Resided with them in the Temple ("went into the Temple") to avoid the chance of ceremonial defilement.

Formally announced to the temple officials that the completion of the vow would be at a certain time ("declaring the fulfilment of the days of purification.")

### The Chief Captain Rescues Paul.

31 And as they were seeking to kill him, tidings came up to the <sup>a</sup> chief captain of the <sup>b</sup> band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33 Then the chief captain came near, and <sup>c</sup> laid hold on him, and commanded him to be bound with 'two chains;

<sup>a</sup> Or, military tribune. Gr. *chiliarch*: and so throughout this book. <sup>b</sup> Or, cohort

<sup>a</sup> Chief captain. Gr. *chiliarch* (captain of a thousand men) = tribune or prefect; the commander of the Roman garrison.

<sup>b</sup> Band = cohort (1,000 men) one-sixth of a legion (6,000 men).

<sup>c</sup> Laid hold on him. Implies a formal arrest, i.e. not to release Paul, but to guarantee a formal inquiry into the disturbance.

<sup>d</sup> Two chains. Probably each chain was fastened at one end to the Apostle's arm and at the other to those of the soldiers who kept guard over him.

and inquired who he was, and what he had done. 34 And <sup>5</sup>some shouted one thing, some another, among the crowd : and when he could not know the certainty for the uproar, he commanded him to be <sup>6</sup>brought into the <sup>7</sup>castle. 35 And when he came upon the <sup>8</sup>stairs, so it was, that he was borne of the soldiers for the violence of the crowd ; 36 for the multitude of the people followed after, crying out, " Away with him.

<sup>5</sup> Some shouted. Very few of the crowd knew themselves why the clamour was raised. Compare the tumult at Ephesus (xix. 32).

<sup>6</sup> Brought or led. Paul had to be carried later on because of the violence of the people (v. 35).

<sup>7</sup> Castle. Tower of Antonia.

<sup>8</sup> Stairs. Leading from the temple court to the tower. The soldiers had literally to lift Paul from his legs and carry him in, while the troops lined the staircase on either side.

<sup>9</sup> Away with him. The same cry raised at the time of the crucifixion. "*Away with this man, and release unto us Barabbas*" (Luke xxiii. 18). "*Away with him, away with him, crucify him*" (John xix. 15).

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<sup>1</sup> Dost thou know Greek ? The chief captain is surprised to find his prisoner an educated man.

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<sup>3</sup> Of the Assassins. Grk. *Sicarii*, or men armed with a dagger. The term was applied to the cut-throat bands who infested nearly every part of Palestine. The name was given them because they carried daggers hidden in their sleeves. At the feasts they mixed with the crowd, and in the crush stabbed their victims. One of their earliest victims was Jonathan, the high priest.

people. 40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in <sup>4</sup>the Hebrew language, saying,

<sup>4</sup> Hebrew language = Aramaic dialect of Palestine, the dialect of the common people. This alone would gain the speaker a hearing. That it did so we know (chap. xxii. 2).

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**Brethren.** His kinsmen addressed in their common mother tongue.

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<sup>11</sup> Brethren = the Jews in Damascus.

<sup>12</sup> About noon. The special note of the hour is not given in ix. 3.



there shone from heaven a <sup>13</sup> great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me beheld indeed the light, but they <sup>11</sup> heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the <sup>15</sup> glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one <sup>16</sup> Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, <sup>13</sup> came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I <sup>14</sup> looked up on him. 14 And he said, The God of our fathers <sup>17</sup> hath appointed thee to know <sup>18</sup> his will, and to see <sup>19</sup> the Righteous One, and to hear a voice from his mouth. 15 For thou shalt be <sup>20</sup> a witness for him <sup>21</sup> unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. 17 And it came to pass, that, when I <sup>22</sup> had returned to Jerusalem, and while I prayed <sup>23</sup> in the temple, I <sup>24</sup> fell into a trance, 18 and saw him saying unto

a Or, *received my sight* and looked upon him

elapsed between the conversion and this visit.

<sup>23</sup> In the temple. Another conciliatory phrase. Paul kept to Jewish usage.

<sup>24</sup> See 2 Cor. xii. x.

<sup>13</sup> Great light. The Shechinah, the brightness of the Divine presence, before which the noonday light paled.

<sup>14</sup> Heard not the voice. They did not hear it as a voice uttering words, i.e. the words spoken to Saul. They were only conscious of a sound around them. So the people said of the voice from heaven speaking to Jesus "that it had thundered" (John xii. 29)

<sup>15</sup> Glory of that light. Far above the brightness of the glare of the Eastern noonday sun, blinding Paul. His eyes never entirely recovered their old strength. Chap ix. 8 states the fact of blindness. This (a personal) narrative explains the cause.

<sup>16</sup> Ananias (Intro. p xxxvii.) (chap. ix. 10) is there described as a "disciple," but Paul, wishful to conciliate the Jews, describes Ananias as being well known in Damascus by the Jews.

<sup>17</sup> Hath set thee apart for special service.

<sup>18</sup> His will = not God's plan of salvation, but His will what Paul was to do.

<sup>19</sup> The Righteous One. So Paul was taught by Jesus precisely as the other Apostles. It was on this teaching that Paul based his claim to Apostleship.

<sup>20</sup> A witness for him. Thus Paul received the same commission as the other Apostles, who were to be "witnesses" (Acts i. 8).

<sup>21</sup> Unto all men. Paul avoids mentioning the name "Gentiles" as long as possible.

<sup>22</sup> Had returned. This visit is the one recorded in Acts ix. 26. Three years

me, Make haste, and get thee <sup>25</sup> quickly out of Jerusalem: because they will not receive of thee <sup>26</sup> testimony concerning me. 19 And I said, <sup>27</sup> Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and <sup>28</sup> keeping the garments of them that slew him.

<sup>25</sup> Quickly. Paul was only fifteen days in Jerusalem.

<sup>26</sup> The Grecian Jews plotted to slay Paul (ix. 29), so the brethren sent him away to Cesarea.

<sup>27</sup> The reply of Paul may be:—

(1) A plea that the testimony of himself, a converted persecutor, must have great weight in the city where he was so well known.

(2) An expression of humility acquiescing in a merited reproof, equivalent to saying, "Truth, Lord, but the blame of my testimony not being received by them is mine rather than theirs."

The latter is the more probable.

<sup>28</sup> Keeping the garments i.e. keeping guard over the upper garments which they had thrown off for convenience in the act of stoning.

### Analysis of Paul's Defence.

Paul's defence is a simple statement of personal experience, and whilst a defence against the charges formulated against him (xxi. 28) is also an explanation of how Saul the persecutor became Paul the Gentile missionary.

#### I. Early Life.

- (1) A Hellenist Jew of Tarsus in Cilicia.
- (2) Educated in Jerusalem by the famous Rabbi Gamaliel.
- (3) Strictly trained as a Pharisee.

#### II. Saul the Persecutor. He had done as they were now doing and had gone further, for—

- (1) He had persecuted Christians to the death, bound them and imprisoned them.
- (2) The High Priest and Sanhedrin could testify that they had given him their commission to Damascus to bring Christians thence to Jerusalem for punishment.

#### III. Conversion.

- (1) That commission had been overruled by a voice from heaven, the same voice with which their forefathers the prophets had been familiar.
- (2) He had been instructed in the faith of Christ not by a Gentile but by Ananias, a devout Jew.

#### IV. He had come to Jerusalem—

- (1) Where as a devout Jew he had gone to the Temple.
- (2) Then he had received the Divine command to depart from Jerusalem.
- (3) He had pleaded to be allowed to preach to his brethren.
- (4) But the work whereto God had appointed him was to preach to the Gentiles.

V. Summary. It was by Divine Revelation that he, a Pharisee of the Pharisees, a strict observer of the Law, than whom none (as they all knew) had been more zealous in persecuting the Christians, had been led to confess the truth of Christianity. It was also by Divine Revelation that he, notwithstanding his own earnest wish to preach to his brethren the Jews, had been sent to the Gentiles.

## Fury of the Jews.

21 And he said unto me, Depart: for I<sup>1</sup> will send thee forth far hence unto the<sup>2</sup> Gentiles.

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and threw off their<sup>3</sup> garments, and<sup>4</sup> cast dust into the air,

<sup>1</sup> Will send thee forth. Though the commission was given then, it was some years before Paul commenced his missionary work.

<sup>2</sup> Gentiles. At the hated word which Paul had kept back as long as possible, the pent-up fury of the Jews broke forth. The conclusion of Paul's defence is very similar to that of Stephen's, and but for the presence of

Roman soldiers, the Apostle would have met with a like fate.

<sup>3</sup> Garments. The loose upper robe:—(1) so the Apostles "*put their clothes*" on the ass at our Lord's triumphal entry, and "*the multitude spread their garments in the way*" (Matt. xxi. 7, 8).

(2) So at the revolt of Jehu, his fellow conspirators "*took every man his garment, and put it under him on the top of the stairs*" (2 Kings ix. 13).

It was done either:—to allow room for gesticulation;

or, (2) preparing for the act of stoning, as in the case of Stephen;

or, (3) shaking their garments as a sign of complete renunciation, as Paul at Corinth (xviii. 6).

<sup>4</sup> Cast dust. Symbolical of loathing and contempt. So Shimei cast dust at David (2 Sam. xvi. 13).

Paul a Prisoner. To be Scourged, but the Order recalled when it is found he is a Roman.

24 the chief captain commanded him to be brought into the castle, bidding that he should be<sup>1</sup> examined by scourging, that he might know for what cause they so shouted against him. 25 And when they had<sup>2</sup> tied him up "with the thongs, Paul said unto the<sup>3</sup> centurion that stood by, 'Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. 27 And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, 'Yea. 28 And the chief captain

<sup>1</sup> Examined by scourging, i.e. tortured him till he confessed.

<sup>2</sup> Fastened him to a pillar or whipping-post with leather thongs preparatory to scourging.

<sup>3</sup> Centurion that stood by—the officer deputed to superintend the punishment.

<sup>4</sup> It was unlawful to scourge a Roman in any case; it was an aggravation, so to torture him, as slaves were tortured, for the sake of inquiry.

<sup>5</sup> Yea. The centurion and the captain at once accept Paul's word, because a false claim of this kind being easily exposed and punishable with death, was almost unprecedented.

answered, With a great sum obtained I this <sup>6</sup>citizenship. And Paul said, <sup>7</sup>But I am a *Roman* born. <sup>29</sup>They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and <sup>8</sup>because he had bound him.

<sup>6</sup> **Citizenship.** During the Empire, imperial parasites and freedmen were allowed to sell the titles to citizenship.

The name of the chief captain supports this statement. Lysias is a Greek name; Claudius, a Roman one; and probably assumed when he became a Roman.

<sup>7</sup> His birth at Tarsus did not make Paul a Roman

citizen. Therefore, Paul's father or grandfather had received the citizenship; how we cannot tell.

<sup>8</sup> Because he had bound him i.e. to bind him for the purpose of scourging. It was not contrary to law to bind a Roman citizen as a prisoner. Paul was a prisoner in Rome in chains, fastened to a soldier, waiting his trial before Cæsar (xxviii. 20).

### The Chief Captain takes Paul before the Sanhedrim.

<sup>30</sup> But on the morrow, <sup>1</sup>desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the <sup>2</sup>council to come together, and brought Paul down, and set him before them.

<sup>1</sup> Desiring to know the certainty i.e. the fact, why he was accused.

Failing to get the information by the process of torturing the prisoner, the chief captain now desires to obtain a formal declaration from the Sanhedrim.

<sup>2</sup> Council = Sanhedrim.

### Paul before the Sanhedrim.

**23** And Paul, <sup>1</sup>looking steadfastly on the council, said, Brethren, <sup>2</sup>I have lived before God in all good conscience until this day. <sup>2</sup>And the high priest <sup>3</sup>Ananias commanded them that stood by him <sup>4</sup>to smite him on the mouth. <sup>3</sup>Then

<sup>1</sup> Looking steadfastly on may mean—

(1) The earnest gaze of a person about to speak.

(2) The look of a man never able to see distinctly after the vision on the road to Damascus.

<sup>2</sup> Two great principles in holy living—

(1) To live as always in God's presence, i.e. before God.

(2) To act conscientiously, i.e. in all good conscience.

<sup>3</sup> Ananias. Intro., Biog. Notes.

<sup>4</sup> To strike a speaker is still a common Eastern mode of expressing disapproval of his words. The stroke is usually inflicted with the heel of a shoe.

said Paul unto him, <sup>5</sup> God shall smite thee, thou <sup>6</sup> whited wall : and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law ? 4 And they that stood by said, Revilest thou God's high priest ? 5 And Paul said, I wist not, brethren, that he <sup>7</sup> was high priest : for it is written, <sup>8</sup> Thou shalt not speak evil of a ruler of thy people. 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, <sup>9</sup> a son of Pharisees : touching the hope and resurrection of the dead I am called in question. 7 And when he had so said, there arose a dissension between the <sup>11</sup> Pharisees and <sup>10</sup> Sadducees : and the assembly was divided. 8 For the Sadducees say that there is no <sup>12</sup> resurrection, neither angel, nor spirit : but the Pharisees confess both. 9 And there arose a great clamour : and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man : and what if a spirit hath spoken to him, or an angel ? 10 And when there arose a great dissension, the chief captain, fearing lest Paul should <sup>13</sup> be torn in pieces by them, commanded the soldiers

<sup>5</sup> God shall smite. Though not, perhaps, intended as a prophecy, these words had a remarkable fulfilment in the murder of Ananias by the Sicarii.

<sup>6</sup> Whited wall = a wall of mud smeared with lime, to look like a stone. The Jews painted their sepulchres white that they might be conspicuous, so that passers-by might avoid the defilement arising from contact with them. Our Lord calls the Pharisees "*whited sepulchres*" (Matt. xxiii. 27), an expression corresponding to that used by Paul, and indicating hypocrisy, viz., a fair outside when all is foul within.

<sup>7</sup> These explanations have been given of Paul's words—

(1) That through defective eyesight he did not recognise the high priest.

(2) That he spoke without reflection.

(3) That he spoke ironically = "such a man God's high priest ; it cannot be."

<sup>8</sup> Ex. xxii. 28. "*Thou shalt not revile God, nor curse a ruler of thy people.*"

<sup>9</sup> A son of Pharisees (Phil. iii. 5).

<sup>10</sup> Sadducees. Intro. "Sects and Orders of Men." Where see full statement of the tenets of both sects

<sup>11</sup> Pharisees. Intro. "Sects and Orders of Men." Where see full statement of the tenets of both sects,

<sup>12</sup> Paul in his speech on the stairs (xxii.), had alluded to two visions, possibly these scribes remember this.

Paul's allusion to the resurrection may have been—

(1) Part of his address, for the resurrection was the central idea in the Apostolic teaching : or, (2) a skilful design to appeal to the Pharisees, who agreed with him on this point, to listen to what he had to say further.

Chief Captain who must have been near at hand, and who was responsible for the life of a Roman citizen.

<sup>13</sup> Be torn in pieces by them. The possession of Paul's person had become an object of struggle between the Pharisees and the Sadducees.

to go down and take him by force from among them, and bring him into the castle.

### The Lord cheers Paul in a Vision.

11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

(For Visions see Intro. p. Ivil. Complete Ed.).

12 Stood by him. As at Corinth (xviii. 9). Not that Paul feared death, but was his work to be cut short, was his great desire to preach the

Gospel at Rome to be frustrated? No—he has the assurance of his Lord that he shall bear witness to Him also at Rome.

Jesus assured Paul—

- (1) Of a safe issue out of his present troubles.
- (2) Of the accomplishment of his intention of visiting Rome.
- (3) Of the certainty that, however he might be sent thither, he should preach the Gospel and bear testimony there.

So these words upheld and comforted him—

- (1) In the uncertainty of his life from the Jews.
- (2) In the uncertainty of his liberation from prison at Caesarea.
- (3) In the uncertainty of his surviving the storm in the Mediterranean.
- (4) In the uncertainty of his fate on arriving at Rome (*Alford*).

### Plot to Assassinate Paul.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty which made this conspiracy. 14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. 15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more

1 These men were probably zealots.

2 Curse. *Lit.* anathematised themselves, i.e. invoked God's vengeance upon themselves if they failed to do the work which they bound themselves to accomplish.

Absolution for the non-performance of the oath could be obtained from any Rabbi.

3 Chief priests and elders. i.e. of the Sadducean party, who were to use their influence in the Council that a request should be sent from the Sanhedrim to the chief captain that Paul should be once more brought before them.

exactly : and we, or ever he come near, are ready to slay him.

hearing, so that his murder would seem to be the work of fanatics, and thus any suspicion of complicity in the assassination would not fall upon the chief priests and elders.

The plot was simple ; the Sanhedrim would apparently give Paul a fair

### The Plot Discovered.

16 But <sup>1</sup> Paul's sister's son heard of their lying in wait, <sup>2</sup> and he came and entered into the castle, and told Paul. 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain : for he hath something to tell him. 18 So he took him, and brought him to the chief captain, and saith, <sup>3</sup> Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. 19 And the chief captain took him by the hand, and going aside asked him <sup>4</sup> privately, What is that thou hast to tell me ? 20 And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. 21 Do not thou therefore yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves under <sup>5</sup> a curse, neither to eat nor to drink till they have slain him : and now are they ready, looking for <sup>6</sup> the promise from thee. 22 So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

*a Or, having come in upon them, and he entered &c.*

<sup>1</sup> The only reference to Paul's relations in the Acts. As Paul lodged with Mnason, it may be inferred that they did not reside permanently in Jerusalem ; on the other hand, how would the youth get to know of the plot if he were not intimate in Jerusalem ?

Paul is represented as having kinsmen at Rome : "*Salute Andronicus and Junias, my kinsmen*" (Rom. xvi. 7), "*Salute Herodion my kinsman*" (Rom. xvi. 11).

<sup>2</sup> Paul the prisoner. Though in custody, Paul was allowed to hold free communication with his friends.

<sup>3</sup> The chief captain treats the communication as confidential.

<sup>4</sup> A *curso* (see v. 14).

<sup>5</sup> The promise i.e. the one they are coming to ask you to make, viz., to bring Paul before the Council.

Four Plots of the Jews to assassinate Paul :—

1. At Damascus, where the Jews laid a plot to kill him, and he escaped by being let down by the wall in a basket (ix. 23-25)

2. At Corinth, when the Jews laid wait for him as he was about to sail into Syria, and in consequence of the plot Paul altered his route and went through Macedonia (xx. 3).
3. At Jerusalem, where the forty men bound themselves under a curse to kill Paul as he was being brought by the chief captain to appear before the Sanhedrim (xxiii. 12-15).
4. Laying in wait to kill him on the journey from Caesarea to Jerusalem, if Festus should decide to send Paul to Jerusalem for trial (xxv. 3).

### The Chief Captain decides to send Paul to Caesarea.

23 And he called unto him two of the centurions, and said, Make ready two hundred <sup>1</sup>soldiers to go as far as <sup>2</sup>Caesarea, and horsemen threescore and ten, and <sup>3</sup>spearmen two hundred, at the <sup>4</sup>third hour of the night: 24 and he bade them provide <sup>5</sup>beasts, that they might set Paul thereon, and bring him safe unto <sup>6</sup>Felix the governor. 25 And he wrote a letter after this form:

26 <sup>7</sup>Claudius Lysias unto the <sup>8</sup>most excellent governor Felix, greeting. 27 This Man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. 28 And desiring to know the cause wherefore they accused him, <sup>9</sup>I brought him down unto their council: 29 whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers <sup>10</sup>Some ancient authorities omit *I brought him down unto their council.*

discover that he was a citizen until he was on the point of being scourged without a trial.

#### Notice—

- (1) Roman contempt for the religious dispute (compare Gallio at Corinth, xviii. 15).
  - (2) Roman anxiety for justice according to law.
- Every Roman officer reporting a prisoner had to formally state the accusation: Lysias reported—(1) no crime of which to accuse Paul; (2) persistent attempts of the Jews to put Paul, a Roman citizen, to death. This latter ought to be enquired into.

<sup>1</sup> Soldiers = the ordinary heavy-armed legionary soldiers.

<sup>2</sup> Caesarea. Intro., Geog. Notes. The residence of the Roman governor, and the seat of chief jurisdiction.

<sup>3</sup> Spearmen. Lit. = graspers by the right hand, and has been rendered—

(1) Military licitors having charge of prisoners.

(2) Spearmen or lancers.

(3) A species of light-armed troops, distinguished from pel-tastae and bowmen, who cannot be said to grasp their weapons in the right hands.

<sup>4</sup> Third hour = 9 p.m.

<sup>5</sup> Beasts to mount all the party, not Paul only. It was the object of the chief captain to place Paul beyond the reach of an attack before day-break.

<sup>6</sup> Felix. Intro., Biog. Notes.

<sup>7</sup> Claudius Lysias (xxiii. 26).

<sup>8</sup> Most excellent. Also applied to Theophilus (Luke i. 3; Acts i. 1).

The chief captain ingeniously claims credit for having rescued a Roman citizen, but omits to state that he did not



also to speak against him before thee.<sup>a</sup>

<sup>a</sup> Many ancient authorities add *Farewell*.

The large military escort, 200 heavy-armed legionaries, 70 horsemen, and 200 spear-men—470 in all, besides the beasts of burden—prove the high estimate formed by Lysias of the gravity of the crisis and the importance of the prisoner.

The political importance of Paul in the eyes of the Romans appears from the action of Felix in immediately summoning the High Priest and Sanhedrim to Cæsarea—70 miles from Jerusalem—to make good their charge against Paul (*Norris*).

### The Journey to Cæsarea.

31 So the soldiers, as it was commanded them, took Paul, and brought him by night to <sup>1</sup> Antipatris. 32 But on the morrow they left the horsemen to go with him, and returned to the castle: 33 and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. 34 And when he had read it, he asked of what province he was; and when he understood that he was of <sup>2</sup> Cilicia, 35 I will <sup>3</sup> hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in <sup>4</sup> Herod's <sup>b</sup> palace.

<sup>b</sup> *Gr. Pretorium.*

<sup>2</sup> The verb implies a complete and thorough hearing, in a judicial sense, not merely a listening to what the prisoner had to say. This is in exact accord with the rule of Roman law.

Kept. The verb does not imply close imprisonment. Paul was in safe custody under honourable restraint as "a Roman and uncondemned."

<sup>4</sup> Herod's Palace = pretorium, and may mean—

- (1) Palace of a prince.
- (2) Tent of a general.
- (3) Barracks of soldiers.

Here it is probably the name of a palace which Herod had built for himself, and which was now used as the residence of the governor. If not the actual residence of the governor, it was quite near to it (xxiv. 24-26).

<sup>1</sup> Antipatris. Intro., Geog. Notes. 42 miles from Jerusalem, and 26 from Cæsarea. On arrival here they would be practically beyond all danger of pursuit or attack, and the foot soldiers therefore returned to their barracks in the Tower of Antonia, leaving the horsemen to go on with the prisoner.

V 34. To ascertain if he had jurisdiction.

<sup>2</sup> Cilicia. Intro., Geog. Notes. Had been at one time, and perhaps still was, attached to the province of Syria.

Felix at once decided that Paul's case came within his authority.

## The Jews accuse Paul before Felix.

24 And <sup>1</sup>after five days the high priest Ananias <sup>2</sup>came down <sup>3</sup>with certain elders, and *with* an orator, one <sup>4</sup>Tertullus; and they <sup>5</sup>informed the governor against Paul. 2 And when he was <sup>6</sup>called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy <sup>7</sup>providence evils are corrected for this nation, <sup>8</sup>we accept it in all ways and in all places, <sup>9</sup>most excellent Felix, with all thankfulness. 4 But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. 5 For we <sup>10</sup>have found this man <sup>11</sup>a pestilent fellow, and a mover of <sup>12</sup>insurrections among all the Jews throughout <sup>13</sup>the world, and a ringleader of the sect of the <sup>14</sup>Nazarenes: 6 who moreover assayed to profane the temple: on whom also we <sup>15</sup>laid hold: <sup>16</sup>8 from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. 9 And the Jews also joined in the charge, <sup>17</sup>affirming that these things were so.

a Gr. *the inhabited earth*.

<sup>18</sup>Some ancient authorities insert *and we would have judged him according to our law.* <sup>7</sup> But the chief captain Lycias came, and with great violence took him away out of our hands, <sup>8</sup>commanding his accusers to come before thee.

<sup>12</sup> Nazarenes. First appearance of the word as a term of reproach to the disciples of Jesus.

<sup>14</sup> Laid hold i.e. by main force. Tertullus represents the tumult in the Temple (xxi. 27-31) as the legal arrest of a grave offender.

<sup>15</sup> The Jews did more than assent, they reiterated the accusation.

<sup>1</sup> Five days may mean — (1) After Paul's arrival at Caesarea;

or (2) after Paul's departure from Jerusalem. The latter agrees better with the "twelve days" of verse 11.

<sup>2</sup> Came down i.e. from Jerusalem, the capital, to Caesarea, on the sea coast.

<sup>3</sup> With certain elders. Probably those of the Sadducean party.

<sup>4</sup> Tertullus. Intro., Biog. Notes.

<sup>5</sup> Informed. A technical term implying a formal indictment.

<sup>6</sup> Called = "when the case was called."

<sup>7</sup> Providence. Tertullus assigns to Felix a quasi-divine attribute. So on the coins and on medals we find "The providence of Caesar."

The quietness of the province had been brought about by the severity of the governor.

<sup>8</sup> Most excellent Felix (see xxiii.). The same title as to Felix (xxiii. 26), as to Theophilus (Luke i. 3), and to Festus (xxvi. 25).

<sup>9</sup> Have found viz., as the result of careful enquiry.

<sup>10</sup> Pestilent fellow = person of wicked life.

<sup>11</sup> Insurrections. The very crime that Felix prided himself on repressing.

## The accusation against Paul by Tertullus.

1. An introduction flattering to Felix (v. 2, 3, 4).
2. A general charge of immorality, "*a pestilent fellow*" (v. 5).
3. Three specific charges:—
  - (a) That he incited insurrections, "*a mover of insurrections*" (v. 5).
  - (b) That he was a heretic: "*ringleader of the sect of the Nazarenes*" (v. 5).
  - (c) That he had committed sacrilege in endeavouring "*to profane the temple*" (v. 6).

**Object of the Charge.** To induce Felix to hand Paul over to the Jews that they might judge him "according to their law" (v. 6).

**Mover of Sedition.** Tertullus might cite the tumults at Thessalonica (xvii. 6); at Corinth (xviii. 12); at Ephesus (xxi. 28).

## Paul's Defence.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of <sup>1</sup>many years a judge unto this nation, I do cheerfully make my defence: 11 seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. 13 Neither can they prove to thee the things whereof they now accuse me. 14 But this I confess unto thee, that after the Way which they call "a sect," so <sup>2</sup>serve I the God of our fathers, believing all things which are according to the <sup>3</sup>law, and which are written in the <sup>4</sup>prophets: 15 having hope toward God, which these also themselves <sup>5</sup>look for, that there shall be a resurrection both of the just and unjust. 16 Herein do I also exercise myself to have <sup>6</sup>a conscience void of offence toward God and men alway. 17 Now <sup>7</sup>after <sup>8</sup>many years I came to

a Or, *heresy*      b Or, *accept*      c Or, *some*

<sup>1</sup> Many years=six or seven. It was now A.D. 58 or 59. Felix was appointed A.D. 52.

**Note**—Paul's frank manliness contrasts strongly with the servile flattery of Tertullus. Paul begins with the one favourable thing he could honestly say of Felix: that he was qualified by many years' experience to judge (Norris).

<sup>2</sup> Serve implying more than worship; it implies the notion of a service which a man is bound to pay (*Lumby*). Paul is endeavouring to prove that he had not abandoned the religion of his fathers.

<sup>3</sup> The law and the prophets = the whole of the Old Testament Scriptures. Paul asserts his acceptance of them.

<sup>4</sup> Look for. Paul states that the doctrine of the resurrection was a fundamental article of faith with the Jews. He was therefore a more orthodox Jew than the Sadducees who accused him.

<sup>5</sup> See xxiii. 1.

<sup>6</sup> After many years. Four years had elapsed since the visit of chap. xviii. 2, which had been but brief.

bring 'alms to my nation, and <sup>o</sup>offerings : 18<sup>a</sup> amidst which they found me purified in the temple, with no crowd, nor yet with tumult : but ~~there were~~ certain Jews from Asia—19 who ought to have been here before thee, and to make accusation, if they had aught against me. 20 Or else let these men themselves say what wrongdoing they found, when I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question <sup>o</sup> before you this day.

a Or, in presenting which

Verse 18 agrees with xxi. 27, and shows that it was the Hellenist Jews who had assaulted Paul—as in the case of Stephen (vi. 9—12).

Two classes of accusers—

- (1) Asiatic Jews who charge him with disturbance in the Temple. They are not present.
- (2) Sadducean Jews whose only charge against him is that he preaches the doctrine of the resurrection.

<sup>o</sup> Before you (by change of text) = the Sanhedrim

Twelve days made up—

- 1st day. Arrival at Jerusalem.
- 2nd day. Interview with the elders.
- 3rd day. Beginning of the "seven days of purification."
- 7th day. The "seven days almost ended." The arrest.
- 8th day. Before the council.
- 9th day. Conspiracy—departure by night.
- 10th day. Arrival at Caesarea.
- 13th day. Trial, on the fifth day after the departure from Jerusalem.

According to Jewish reckoning "after five days" = on the fifth day.

• Paul's defence is a flat contradiction of all the charges brought against him.

1. Felix having been procurator seven years, would know that Paul had not taken part in any insurrection (v. 10).
2. Having only been a few days in Jerusalem he had not had sufficient time to engage in any plot against the government, even had he been so disposed (v. 11).
3. He had come to worship ; had not engaged in discussion ; had not gathered a crowd ; had not made any disturbance (v. 12, 13).
4. He did not belong to the sect named, but he still worships the same God, and believes the law and the prophets ; therefore he claims the usual toleration granted to other "sects," like the Pharisees and Sadducees (v. 14—16).
5. Sacrilege. So far from having profaned the Temple, he was engaged in one of its strictest ceremonies at the time of his arrest (v. 17, 18).
6. He appeals to a well-known principle of Roman law, that the accusers should be those (i.e. the Asiatic Jews) who had seen the offence (v. 19).
7. If the Sanhedrim ("these men themselves" v. 20) are his accusers, let them say what they know. Was he found guilty of any crime when before them ? of none, unless it be a crime to believe in the resurrection, a doctrine which (v. 16) they themselves allow (v. 20, 21).

<sup>o</sup> Alms. The only mention in Acts of the collections of the Gentile Churches in Macedonia and Achaia often referred to in the Epistles (Rom. xv. 25, 26 ; 1 Cor. xvi. 1—4 ; 2 Cor. viii. 1—4.)

<sup>o</sup> Offerings = sacrifices at the completion of the Nazarite Vow. One so engaged would not be likely to profane the Temple.

### The Trial Adjourned.

22 But Felix, having more exact knowledge concerning <sup>1</sup>the Way, deferred them, saying, When Lysias the chief captain shall come down, <sup>2</sup>I will determine your matter.

have contributed something to his knowledge. Compare his knowledge with the ignorance of Festus (xxv. 19).

<sup>2</sup> (See xxiii. 15, xxv. 21).

<sup>1</sup> The Way i.e. the Christian religion.

Felix had been long enough in Judaea to know who the Christians were and what they believed. His wife, Drusilla, a daughter of Herod Agrippa I., may

### Paul a Prisoner Two Years at Caesarea.

23 And he gave order to <sup>1</sup>the centurion that he should be kept in charge, and should have <sup>2</sup>indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with <sup>3</sup>Drusilla, <sup>4</sup>his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. 25 And as he reasoned of <sup>5</sup>righteousness, and <sup>6</sup>temperance, and the <sup>7</sup>judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. 26 He hoped withal that <sup>8</sup>money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. 27 But when two years were fulfilled, Felix was succeeded by <sup>9</sup>Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul <sup>10</sup>in bonds.

<sup>a</sup> Gr. *his own wife.* <sup>b</sup> Or, *self-control*

friends of Paul would pay liberally for his release; he had noted that Paul had gathered contributions for the Jews in Jerusalem (v. 17).

<sup>9</sup> Porcius Festus. Intro. Biog. Notes.

<sup>10</sup> In Bonds i.e. withdrew his former indulgence, and put him in bonds, anxious to gain the goodwill of the Jews.

Two years. For the occupation of Paul during this period, see Intro., p. xiii.

Felix was recalled by Nero in consequence of the complaints made by the Jews against

<sup>1</sup> The centurion. Either one of the two sent by Lysias (xxiii. 23), or the one who had the special charge of prisoners waiting for trial.

<sup>2</sup> Indulgence. Paul was in *libera custodia*, not chained to a soldier, and was allowed many indulgences.

<sup>3</sup> Drusilla. Intro. Biog. Notes.

<sup>4</sup> Righteousness = upright-ness. Felix was tyrannical, had taken bribes, and was an unjust ruler.

<sup>5</sup> Temperance = self-control. Felix was a man of profligate character, and was at the time living in adultery with Drusilla.

<sup>6</sup> Judgement. Felix was of a superstitious character.

<sup>7</sup> Money would be given him. His avarice mastered him. He hoped that the

his tyranny, avarice and cruelty. His accusers followed him to Rome. He lost his province, but the influence of his brother Pallas availed, however, to save him from any further punishment. He was deposed A.D. 60.

### Paul before Festus. He Appeals to the Emperor.

25 Festus therefore, <sup>1</sup> *a* having come into the province, after three days <sup>2</sup> went up to Jerusalem from Casarea. <sup>3</sup> And the chief priests and the principal men of the Jews <sup>4</sup> informed him against Paul; and they besought him, <sup>5</sup> *a* asking favour against him, that he would send for him to Jerusalem; <sup>6</sup> laying wait to kill him on the way. <sup>7</sup> Howbeit Festus answered, that <sup>8</sup> Paul was kept in charge at Casarea, and that he himself was about to depart *thither* shortly. <sup>9</sup> Let them therefore, saith he, which are <sup>10</sup> of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

6 And when he had tarried among them not more than eight or ten days, he went down unto Casarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. <sup>7</sup> And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous <sup>8</sup> charges, which they could not prove; <sup>9</sup> while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, <sup>10</sup> have I sinned at all. <sup>11</sup> But Festus, <sup>12</sup> desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? <sup>13</sup> *10* But

*a* Or, having entered upon his province  
fidelity in making the proposition: and (2) because he did not intend to expose himself to the danger of assassination.

<sup>1</sup> A.D. 60.

<sup>2</sup> Went up. From the coast to the capital.

<sup>3</sup> Informed = laid a charge in a legal manner.

<sup>4</sup> Asking favour. They hoped that the new governor would be influenced by their position as chief men of the nation to bring Paul to Jerusalem for trial.

<sup>5</sup> The old plan of assassination. This is the fourth time:—

1. At Damascus (xi. 23, 24).

2. At Corinth (xx. 3).

3. At Jerusalem (xxiii. 21).

4. Now at Casarea.

<sup>6</sup> Paul was kept in charge. Festus declines to take the case otherwise than in the regular course.

<sup>7</sup> Does not refer to their ability to lay an accusation, but to the character of those who should go down, i.e. they must be men of power and influence, not paid advocates like Tertullus.

<sup>8</sup> The charges are not stated, but from Paul's answer it is evident they were the three made before Felix.

Heresy, sacrilege and sedition (xxiv. 5-21).

<sup>9</sup> A distinct denial of all charges brought against him.

<sup>10</sup> (See xxiv. 27). The proposition of Festus practically acquits Paul. There was no case against him under Roman law. Festus proposes that Paul should go to Jerusalem to be tried on the charges of offence against Jewish law and guarantees that he, Festus, will see that Paul has a fair trial.

<sup>11</sup> Paul declines the trial at Jerusalem—(1) Because Festus had shown par-

Paul said, I am standing before Cæsar's judgement-seat, where I <sup>12</sup> ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. <sup>11</sup> If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can <sup>a</sup> give me up unto them. <sup>13</sup> I appeal unto Cæsar. <sup>12</sup> Then Festus, when he had conferred with the <sup>14</sup> council, answered, Thou hast appealed unto Cæsar: <sup>15</sup> unto Cæsar shalt thou go.

<sup>a</sup> Gr. *grant me by favour*: and so in ver. 16.

Paul claims his Roman citizenship three times—

- (1) At Philippi when beaten by the magistrates (xvi. 37).
  - (2) To the chief captain at Jerusalem when about to be scourged (xxii. 25).
  - (3) Before Festus when in danger of being handed over to the Jews (xxv. 11).
- <sup>14</sup> Council. The legal assessors appointed to assist the procurators in all provincial courts.
- <sup>15</sup> Unto Cæsar shalt thou go. The first step in the fulfilment of the promise of his Lord as vouchsafed him in the vision in the Castle of Antiochia, "*So must thou bear witness also at Rome*" (xxiii. 11).
- Cæsar = Nero. Neither Cæsar nor Augustus (xxv. 21) was a proper name of individual emperors. The former was the family surname of the first twelve occupants of the imperial throne, and was adopted as a title by their successors. From it is derived the "Kaiser" of Germany, and the "Czar" of Russia. "Augustus" was also a title assumed by all the emperors; this title was first given to Octavianus, the nephew and successor of Cæsar Julius Cæsar, and the first emperor. It would correspond to the modern "Imperial Majesty" whoever might be on the throne.

### Agrippa Visits Festus. The Governor Consults the King about Paul.

<sup>13</sup> Now when certain days were passed, <sup>1</sup> Agrippa the king and <sup>2</sup> Bernice arrived at Casarea, <sup>b</sup> and saluted Festus. <sup>14</sup> And as they tarried there many days, Festus <sup>1</sup> laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: <sup>15</sup> about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, <sup>a</sup> asking for sentence against him. <sup>16</sup> To whom I answered,

<sup>b</sup> Or, *having saluted*

- <sup>a</sup> The Jews had evidently made two proposals to Felix—(1) that he should condemn Paul without trial (v. 15); (2) that he should bring Paul to Jerusalem for trial, they intending to have him assassinated on the road (v. 20).

<sup>12</sup> Ought. Because I am a Roman citizen.

<sup>13</sup> I appeal. *Appello*. When this word was uttered all proceedings were suspended. The case was out of the jurisdiction of the governor. Festus could neither punish nor release him now; only send him to the capital as speedily as possible. \*

This right of appeal protected a Roman citizen from tyrannical and unjust decisions in local and provincial courts; it was one of the most valued and important of the privileges attached to Roman citizenship.

<sup>1</sup> Agrippa. Herod Agrippa II. Intro. ("Kings and Governors")

<sup>2</sup> Bernice. Intro. ("Kings and Governors")

<sup>3</sup> A formal visit of recognition to the new governor.

<sup>4</sup> Laid Paul's case before the king. Probably thinking that Agrippa, from his knowledge of the Jews and their religion, might be able to enlighten him on the position of Paul who, though a Jew and professing reverence for the Law and the Temple, was yet accused by his countrymen.

that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had <sup>a</sup> opportunity to make his defence concerning the matter laid against him. 17 When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. 18 Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; 19 but had certain questions against him of their own <sup>a</sup> religion, and of <sup>b</sup> one Jesus, who was dead, whom Paul affirmed to be alive. 20 And I <sup>c</sup> being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be kept for the decision of <sup>b</sup> the emperor, I commanded him to be kept till I should send him to Cæsar. 22 And Agrippa said unto Festus, <sup>a</sup> I also <sup>c</sup> could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

*a Or, superstition b Gr. the Augustus. c Or, sens wishing*

<sup>a</sup> Opportunity *Lit. place.*

<sup>b</sup> One Jesus. An indication that Paul's defence had been much fuller in detail than is recorded, either before Felix (chap. xxiv.), or before Festus (chap. xxv.).

<sup>c</sup> And so Festus appeals to Agrippa, who, being a Jew, may be able to explain the points at issue.

<sup>a</sup> I also could wish to hear the man implies that Agrippa had heard of Paul, and had been wishful for some time to hear him.

### Assembly of the Court.

23 So on the morrow, when Agrippa was come, and Bernice, with great <sup>a</sup> pomp, and they were entered into the place of hearing, with the <sup>a</sup> chief captains, and the principal men of the city, at the command of Festus Paul was brought in.

<sup>a</sup> Pomp. Compare xii. 21—*"Herod arrayed himself in royal apparel."* The soa follows in the steps of the father in a display of pride in the very city that had witnessed the terrible punishment for the same sin (xii. 23).

<sup>a</sup> Chief captains. *Gk. chiliarchs* = the prefects of the Roman cohorts (xii. 81.)



## Address of Festus.

24 And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, <sup>1</sup>both at Jerusalem and here, crying that he ought not to live any longer. 25 But I found that he had committed nothing worthy of death: and as he himself appealed to <sup>b</sup>the emperor I determined to send him. 26 Of whom I have no certain thing to write unto <sup>c</sup>my lord. Wherefore I have brought him forth <sup>d</sup>before you, and specially <sup>e</sup>before thee, king Agrippa, that, after examination had, I may have somewhat to write. 27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

<sup>b</sup> Gr. *the Augustus*.

The case against Paul had broken down (xxv. 19—15). It was therefore the duty of Festus to release the prisoner. He had not done so. He must now state to the Emperor why he had not released Paul. It was on this point that he desired the advice and co-operation of Agrippa (verse 26), and the laying of the case before Agrippa enables us to gather the nature of the intended report, viz.; that the charge against the prisoner was a matter concerning the Jewish religion, a religion licensed under the Roman law, and therefore questions relating to it must come under the jurisdiction of a Roman court, but that he himself was unable to judge whether the new Way (Christianity) was legal as a form of the Jewish religion, or was illegal and therefore punishable. But it is clear that Festus saw that this report might be regarded as an insufficient justification of his conduct in not at once releasing Paul, and that it might get him into difficulties at Rome. Truly the procurator was perplexed.

<sup>1</sup> Evidently the Jews at Caesarea had taken part in the proceedings against Paul, and had vehemently called for sentence of death.

<sup>2</sup> My lord. Meaning Nero (Gr. *Kyrios*, Lat. *dominus*). A title declined by Augustus and Tiberius, but assumed by Caligula and Nero.

<sup>3</sup> Before you. Addressed to the "chief captains and principal men" (v. 23).

<sup>4</sup> Specially before thee — Agrippa, as one likely to clear up the difficulty Festus was in with respect to what charge he should prefer against Paul. Festus was in a difficulty of his own making.

## Paul's Defence before Agrippa.

26 And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews:

3 <sup>a</sup>especially because <sup>1</sup>thou art expert

<sup>a</sup> Or, because thou art especially expert

<sup>1</sup> Agrippa had been brought up as a zealous Jew.

in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life then from my youth up, which was <sup>2</sup> from the beginning among mine own nation, and at Jerusalem, know all the Jews; 5 having knowledge of me from the first, if they be willing to testify, how that after the <sup>3</sup> strictest sect of our religion I lived a Pharisee. 6 And now I <sup>4</sup> stand *here* to be judged for the hope of the promise made of God unto our fathers; 7 unto which *promise* our <sup>5</sup> twelve tribes, earnestly serving God night and day, hope to attain. <sup>6</sup> And concerning this hope I am accused by the Jews, O king! 8 Why is it judged incredible with you, if God doth raise the dead? 9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 And this I also did in Jerusalem: and I both shut up many of the <sup>7</sup> saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my <sup>8</sup> vote against them. 11 And punishing them oftentimes <sup>9</sup> in all the synagogues, 10 I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto <sup>11</sup> foreign cities.

<sup>2</sup> Though Paul was born at Tarsus, he was educated in Jerusalem and spent his early life there.

<sup>3</sup> Strictest = strictest, the most rigid or most precise.

<sup>4</sup> Stand *here* to be judged. *Lit.* Stand here being judged.

<sup>5</sup> Twelve tribes. The Jews in Judea and those of the dispersion also. So James dedicates his Epistles to "the twelve tribes which are of the Dispersion" (James i. 1). The Jews represented the twelve, not the two, tribes. So Anna the prophetess was of the tribe of Asher (Luke ii. 36).

<sup>6</sup> Paul made the resurrection of Jesus the foundation of his preaching. The Jews declared Jesus to be dead. Paul <sup>7</sup> "affirmed to be alive" (xxv. 19).

Hope = the coming of the Messiah, to which all Jews looked with expectancy. Therefore the Jews accuse Paul of doing what all Jews were doing. Could anything be more inconsistent?

<sup>7</sup> Saints (Lat. *sanctus* = set apart). The term as applied to the believers in Jesus, appears first in ix. 13, when Ananias says of Paul, "How much evil he did to thy saints at Jerusalem."

<sup>8</sup> Vote. Therefore Paul must have been a member, either of the Sanhedrim or of some tribunal exercising authority delegated by that body.

That Paul can thus speak of the Sanhedrim as passing judicial sentences of death, proves that the Romans had not deprived the Jews of the power of inflicting capital punishment (see p. ix.).

Paul gives three particulars about the persecution—

(1) The Christians were put to death.

(2) They were punished in the synagogues by the Jewish authorities.

(3) The persecution was conducted in other cities besides Jerusalem.

<sup>9</sup> Going from one to another, and making close search for Christians.

<sup>10</sup> I.e. made repeated attempts without success, as denoted by the imperfect tense. If Paul had been successful the aorist tense would have been used.

<sup>11</sup> Foreign. Cities outside the country of the Jews proper. The mission to Damascus was not a solitary instance.

12<sup>a</sup> Whereupon as I journeyed to Damascus with <sup>12</sup>the authority and commission of the chief priests, 13 at <sup>13</sup>midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. 14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? <sup>14</sup>it is hard for thee to kick against <sup>b</sup>the goad. 15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a <sup>16</sup>witness both of the things <sup>c</sup>wherein thou hast seen me, and of the things wherein I will appear unto thee; 17 <sup>16</sup>delivering thee from the <sup>17</sup>people, and from the Gentiles, unto whom I send thee, 18 <sup>18</sup>to open their eyes, <sup>d</sup>that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. 19 Wherefore, O king Agrippa, <sup>19</sup>I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and

<sup>a</sup> Or, On which errand <sup>b</sup> Gr. goads. <sup>c</sup> Many ancient authorities read which thou hast seen. <sup>d</sup> Or, to turn them

and repentance, resulting in pardon and salvation through faith in Christ.

<sup>19</sup> No more kicking against the goad, no further resistance to God's will.

The exact order of Paul's work, viz. :—

(1) Damascus (ix. 20-23).

(2) Jerusalem and all the land of Judæa (ix. 29, 30).

(3) Gentiles. For Paul, sent to Tarsus (ix. 30), remained there till summoned to Antioch by Barnabas (xi. 25).

<sup>12</sup> Paul had gone as a special commissioner.

<sup>13</sup> Midday. The light overpowered the mid-day glare of an Eastern sun; a clear evidence of its supernatural nature.

<sup>14</sup> An old and familiar Jewish proverb. The goad did but prick the more sharply the more the oxen struggled against it. The meaning of the proverb, therefore, is that it is useless to resist a power, superior to our own, and that the more we resist the more we shall suffer for resistance.

The goad in Saul's case was the pricking of his conscience, roused perhaps by such events as the counsel of Gamaliel, the martyrdom of Stephen, or the conduct of the Christians whom he had led to prison.

<sup>15</sup> Witness. This constituted Paul's commission to be an Apostle, a position he constantly claims (1 Cor. ix. 1, xv. 8). The call is given on three occasions :—

(1) As Paul lay on the ground during the vision;

(2) In the words of Ananias (ix. 15);

(3) In the vision in the Temple (xxii. 17-21).

<sup>16</sup> Delivering i.e. though Paul might have to suffer persecution both from Jew and Gentile, he had the promise of his Lord that he should be saved from their hands.

<sup>17</sup> People = Israel.

<sup>18</sup> I.e. enlightenment and conviction first, to be followed by conversion

turn to God, doing works worthy of repentance. 21 For this cause the Jews<sup>20</sup> seized me in the temple, and assayed to kill me. 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to<sup>21</sup> small and great, saying nothing but what<sup>22</sup> the prophets and Moses did say should come; 23<sup>b</sup> how that the Christ<sup>c</sup> must suffer, and<sup>b</sup> how that he first by the resurrection of the dead should proclaim<sup>23</sup> light both to the people and to the Gentiles.

*a* Or, their repentance      *b* Or, if      Or, whether  
    *c* Or, is subject to suffering

with which the thought of a suffering Messiah first struck Peter.

So Paul addressing Jews has to prove—

- (1) That a suffering Messiah was a possible thing.
- (2) That he is divinely appointed to suffering.
- (3) That being the first-fruits of the resurrection from the dead, he will proclaim light to the Jewish people and to the Gentiles.

For comparison of the three accounts of Paul's vision on the road to Damascus. The new features given here are:—

1. It was "midday."
2. The light was "above the brightness of the sun."
3. The light shone not only round about Paul, but also about those who journeyed with him.
4. They all fell to the earth.
5. The words of Jesus were in the "Hebrew tongue."
6. The actual words are given, "It is hard for thee to kick against the goad."
7. A full account of the commission to be an Apostle.

### Analysis of Paul's Defence.

Introduction.—An expression of pleasure at the opportunity afforded him of making a statement to one so well versed in the Jewish laws and customs as King Agrippa (v. 13).

- I. (1) His early life, a strict Pharisee (v. 4, 5).
- (2) His present condition. Now an accused man, because he believes that the Messiah has come (v. 6, 7).
- II. (1) What his belief as regards the Messiah formerly was (v. 8, 9).
  - (a) A bitter opponent of the Christians (i.e. those who held the views I now hold) (v. 9, 10).
  - (b) Shutting them in prison by the authority of the chief priests (v. 10).
  - (c) Giving my vote to put them to death (v. 10).
  - (d) Superintending punishments in the synagogues (v. 11).
  - (e) Forcing Christians to abjure their faith and recant (v. 11).
  - (f) Persecuting them in other cities, even to Damascus (v. 11).
- (2) Whence the change?
  - (a) He was journeying to Damascus, bent on further persecution (v. 12, 13).
  - (b) Jesus appeared to him in a heavenly vision (v. 14, 15).
  - (c) Commanded him to be his minister and witness (v. 15).
  - (d) Promised him deliverance from his enemies, whether Jews or Gentiles (v. 17, 18).

<sup>20</sup> Seized me — violently and illegally.

<sup>21</sup> Small and great. Men of every rank, peasant and prince.

<sup>22</sup> Prophets and Moses. The whole Old Testament Scripture.

<sup>23</sup> Gentiles. Comp. Song of Simeon. "A light for revelation to the Gentiles, And the glory of thy people Israel" (Luke ii. 32).

The Jews had so fixed their thoughts on the prophetic visions of the glories of the Messianic kingdom, that they could not conceive of a suffering Saviour. "Be it far from thee, Lord" (Matt. xvi. 22) expresses the horror

- III. So now Paul is no longer a persecutor, but a preacher of Jesus and His Gospel in Damascus, in Jerusalem, in Judea, and in all Gentile lands (v. 19, 20).
- IV. For this reason, i.e. because he preached that the Messiah had already come, the Jews sought his life (v. 21).
- V. But he was only teaching what the Old Testament Scriptures taught (v. 22) viz. :—
- (1) That Christ must suffer, i.e. the idea of a grand earthly Messianic kingdom was erroneous, the Jews must look for a suffering saviour; so their Scriptures taught (v. 23).
  - (2) But the Christ should rise again (v. 23).
  - (3) And then, i.e. when having risen, should be the Saviour of Jew and Gentile (v. 23).

### Festus Interrupts.

24 And as <sup>1</sup> he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness.

<sup>1</sup> Probably quoting from the Old Testament in support of his argument.

### Appeal by Paul to Agrippa.

25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of <sup>1</sup> truth and soberness. 26 For <sup>2</sup> the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath <sup>3</sup> not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa said unto Paul, <sup>4</sup> With but little persuasion thou wouldst fain make me a Christian. 29 And Paul said,

<sup>1</sup> Truth and soberness. Enthusiastic Paul certainly was; but it was enthusiasm inspired by the truth of his convictions: the convictions of a sound mind, the very opposite of madness.

<sup>2</sup> Agrippa's knowledge would be twofold—  
(1) He knew the Old Testament Scriptures, and that they spoke of the life, crucifixion, and resurrection of Jesus.  
(2) He knew that there were communities of Jews holding the belief that the Christ had come, and that He had suffered and risen from the dead.

<sup>3</sup> Not been done in a corner. Of Jesus the Pharisees said, "The world is gone after him." At Thessalonica the declaration is made "These that have turned the world upside down are come hither also" (xvii. 6).

The words of Paul do not imply that Agrippa followed the Scriptures as a rule of life. But as one anxious to please the Jewish nation, the king could give no other answer to the question than that which the Apostle himself supplies.

<sup>4</sup> The words are spoken scornfully. "In a trice" (*Forisworth*). "With small persuasion" (*Alford*). "Thou art persuading me (a king) to become a Christian i.e. to forfeit perhaps fortune, rank and royal title to become a disciple of the despised Nazarene, and it may be to become an outcast and prisoner like thyself. You may have been suddenly converted by a heavenly vision, but I am not so easily convinced."

I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except <sup>5</sup> these bonds.

holding up his chained wrist as he spoke these words.

<sup>5</sup> These bonds. It is evident that the Apostle had been brought into court chained, after the Roman fashion, to the soldier who kept guard over him. One can imagine him

### Paul to be sent to Rome.

30 And the king rose up, and the governor, and Bernice, and <sup>1</sup> they that sat with them: 31 and when they had withdrawn, <sup>2</sup> they spake one to another, saying, This man doeth nothing worthy of death or of bonds. 32 And Agrippa said unto Festus, <sup>3</sup> This man might have been set at liberty, if he had not appealed unto Cæsar.

<sup>1</sup> They that sat with them i.e. the chief captains and principal men of Cæsarea (xxv. 23).

<sup>2</sup> Evidently the decision was unanimous.

<sup>3</sup> Festus had already declared that Paul "had committed nothing worthy of death" (xxv. 25) against the Roman law. Agrippa now acquits the Apostle of any breach of the Jewish law. Thus

Paul is declared innocent on all counts. So Pilate declared of our Lord, "*I find no crime in him*" (John xviii. 38). But for the appeal to Cæsar, Paul would have been released, and thus again exposed to the conspiracies of the Jews. The appeal secured him a safe voyage to Rome under Roman protection.

### Paul sets sail for Rome.

This chapter stands almost alone in ancient literature for vividness and unimpeachable accuracy of detail. No sceptic has ever dared to question its absolute authenticity. That the writer of this book did, in company with a political prisoner named Paul, and a Roman centurion named Julius, make this voyage from Cæsarea to Malta and Rome, in the procuratorship of Festus, that is, in the early years of Nero's reign, is as certain as any event in Roman history. Admitting this, we must admit the authenticity of the prisoner's defence of himself before Festus, the whole being one connected narrative; and allowing this, then the most sceptical reader must allow that this Paul believed himself to have been converted by a voice from heaven, purporting to be the voice of One recently crucified. It was this irresistible evidence that made Lord Lytton a believer in the last century (*Norris*).

27 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named <sup>1</sup> Julius, of the <sup>2</sup> Augustan <sup>3</sup> band.

a Or, cohort

and now was returning to Rome.

<sup>1</sup> Julius. Intro. Blog. Notes. A Julius Priscus is mentioned (Tacit. Hist. ii. 92) as appointed by Vitellius as one of the prefects of the prætorian cohorts. He may have accompanied Festus as an escort to his province,

The Augustan band (The Gk. is an adjective) or, cohort (in margin) either—

(1) The cohort levied in Cæsarea. Sebastas is the Greek for Augustus. Sebastas is the Greek for Cæsarea. Josephus (Wars ii. 12, 5) mentions troops called Sebasteni from this city Cæsarea, Sebaste.

(2) Though the garrison of Cæsarea consisted mostly of Syrian soldiers; one cohort, called the "Augustan," consisted of Roman soldiers.

(3) Some legions were termed "Augustan," as being specially Imperial troops, and that a detachment of these was at Cæsarea.

(4) That the centurion was a prefect of the prætorian guard.

2 And embarking in a ship of <sup>3</sup> Adramyttium, which was about to sail unto the places on the coast of <sup>4</sup> Asia, we put to sea, <sup>5</sup> Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at <sup>6</sup> Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and <sup>7</sup> refresh himself. 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. 5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to <sup>8</sup> Myra, a city of <sup>9</sup> Lycia. 6 And there the centurion found a ship of <sup>10</sup> Alexandria sailing for Italy; and he put us therein. 7 And when we had sailed slowly many days, and were come with difficulty over against <sup>11</sup> Cnidus, the wind not <sup>12</sup> further suffering us, we sailed under the lee of <sup>13</sup> Crete, over against <sup>14</sup> Salmone; 8 and with difficulty coasting along it we came unto a certain place called <sup>15</sup> Fair Havens; nigh whereunto was the city of <sup>16</sup> Lasea.

<sup>a</sup> Gr. receive attention. <sup>b</sup> Or, suffering us to get there

<sup>3</sup> Adramyttium. Intro., Geog. Notes.

<sup>4</sup> Asia = proconsular Asia.

<sup>5</sup> Aristarchus. Intro., Biog. Notes.

<sup>6</sup> Sidon. Intro., Geog. Notes.

<sup>7</sup> Myra. Intro., Geog. Notes.

<sup>8</sup> Lycia. Intro., Geog. Notes.

<sup>9</sup> Alexandria. Intro. Geog. Notes. Bound directly for Italy with a cargo of wheat on board (v. 33).

Alexandria was the great grain port of Rome. Possibly the same adverse wind had driven this vessel out of its course and carried it across the Mediterranean to the Asiatic coast. It was a large vessel, capable of carrying 270 persons (v. 37).

<sup>10</sup> Cnidus. Intro., Geog. Notes.

<sup>11</sup> Crete. Intro., Geog. Notes. The modern Candia.

<sup>12</sup> Salmone. Intro., Geog. Notes. Modern Cape Salmon.

<sup>13</sup> Fair Havens. Intro. Geog. Notes.

<sup>14</sup> Lasea. Intro., Geog. Notes.

The great authority for the Voyage of St. Paul is "The Voyage and Shipwreck of St. Paul," by James Smith, of Jordanhill, F.R.S.

### From Caesarea to Myra.

Caesarea was the principal seaport of Syria. Probably the centurion could not meet with a vessel sailing direct to Italy having sufficient accommodation for his large company. He therefore chose a vessel sailing to Adramyttium, a seaport of Mysia. As the vessel would call at the different seaports on the coast of Asia, the centurion hoped to fall in with a ship suitable to his purpose.

## Storm and Shipwreck.

9 And when much time was spent, and the <sup>1</sup>voyage was now dangerous, because the <sup>2</sup>Fast was now already gone by, <sup>3</sup>Paul admonished them, 10 and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. 11 But the centurion gave more heed to the <sup>4</sup>master and to the owner of the ship, than to those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, <sup>5</sup>the more part advised to put to sea from thence, if <sup>6</sup>by any means they could reach <sup>7</sup>Phoenix, and winter there; which is a haven of Crete, looking <sup>8</sup>north-east and south-east. 13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. 14 But after no long time there beat down from it a <sup>9</sup>tempestuous wind, which is called <sup>10</sup>Euraquilo; 15 and when the ship was caught, and could not face the wind, we gave way to it, and were driven. 16 And running under the lee of a small island called <sup>11</sup>Cauda, <sup>12</sup>we were able, with difficulty, to secure the boat: 17 and when they had hoisted it up, they used <sup>13</sup>helps, <sup>14</sup>under-girding the ship; and, fearing lest they should be cast upon

*a Gr down the south-west wind and down the north-west wind. b Many ancient authorities read Clauda.*

<sup>1</sup> Voyage i.e. the voyage to Italy.

<sup>2</sup> The Jewish great day of atonement occurred in that year on the 24th September. The fast was used (like our Feast of St. Michael) to mark the season of the autumnal equinox, when in ancient times it was considered the sea ceased to be safe for navigation.

<sup>3</sup> Paul admonished. He had had experience in the Mediterranean: "*Twice I suffered shipwreck, a night and a day have I been in the deep*" (2 Cor. xi. 25); "*in perils in the sea*" (2 Cor. xi. 26). These events occurred some time before the voyage to Rome.

<sup>4</sup> Master = sailing master or pilot.

<sup>5</sup> The more part. Evidently a consultation took place and their action was decided upon by a vote.

<sup>6</sup> By any means. They were not sure that they would be successful.

<sup>7</sup> Modern Lutro. Intro., Geog. Notes.

<sup>8</sup> Tempestuous = typhonic. The sudden change from a south wind to a violent northerly wind is a very common occurrence in these seas. The wind was nearly east-north-east.

<sup>9</sup> A typhonic wind blowing between Eurus and Aquilo, or E.N.E., which precisely answers to the direction in which the vessel was driven.

<sup>10</sup> Cauda (modern Gozzo), Intro., Geog. Notes.

<sup>11</sup> The boat was towed behind the vessel.

<sup>12</sup> Helps = strong flat cables.

<sup>13</sup> Under-girding. Technically known as "frapping," consisted in passing the "helps" or cables several times round the hull of a vessel from stem to stern, to help in keeping the timbers from parting.



the <sup>14</sup> Syrtis, <sup>15</sup> they lowered the gear, and so were driven. 18 And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard; 19 and the third day they cast out with <sup>16</sup> their own hands the <sup>a</sup> tackling of the ship. 20 And when neither <sup>17</sup> sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. 21 And when they had been <sup>18</sup> long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. 22 And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship. 23 For there stood by me this night <sup>19</sup> an angel of the God whose I am, whom also I serve, 24 saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath <sup>20</sup> granted thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. 26 Howbeit we must be cast upon a certain island.

27 But when the <sup>21</sup> fourteenth night was come, as we were driven to and fro in the *sea of* <sup>22</sup> Adria, about midnight the sailors <sup>23</sup> surmised that they were drawing near to some country; 28 and they sounded, and found twenty fathoms: and <sup>24</sup> after a little space, they sounded again, and found fifteen fathoms. 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern,

<sup>a</sup> Or, furniture

<sup>14</sup> Quicksands on the north coast of Africa.

<sup>15</sup> They lowered the heavy upper spars and rigging. To strike sail would be to give up all chance of using the wind to avoid the Syrtis.

<sup>16</sup> The work would most probably be entirely undertaken by the sailors.

<sup>17</sup> Sun nor stars. As ancient vessels had no compasses, the sun and stars were their only guide when out of sight of land. The sailors, therefore, did not know where they were or whither they were driving.

<sup>18</sup> Long without food i.e. had no regular meals.

<sup>19</sup> An angel of the God. For Visions see p. lvii (Complete edition).

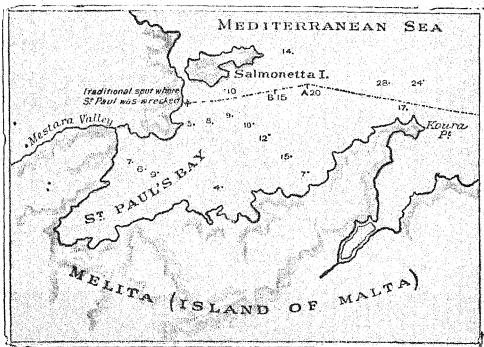
<sup>20</sup> i.e. in answer to his prayers.

<sup>21</sup> Fourteenth night from leaving the Fair Havens.

<sup>22</sup> The sea of Adria. Intro., Geog. Notes. Not as now confined to the Gulf of Venice, but including that part of the Mediterranean lying between Greece, Italy and Africa.

<sup>23</sup> Probably they heard the sound of breakers.

<sup>24</sup> After a little space i.e. of time not of distance. The rapid decrease in the depth of water indicated they were approaching land.



### The Shipwreck.

V. 29. *They let go four anchors from the stern.*

The sailors had two objects in view :

1. To avoid falling upon the rocks to leeward.
2. To run the ship ashore as soon as daylight allowed them to select a spot where it could be done with safety.

So to anchor by the stern was best suited to enable them to carry out their purpose.

Mr. Smith points out the skilful manner in which the ship was handled.

- (1) The boat was hoisted on board.
- (2) The ship was undergirded to prevent straining, and to lessen the danger of leaking.
- (3) All top-hammer was brought on deck.
- (4) Laying the ship to—to prevent being driven by the wind on to the rocks.
- (5) Lightening the ship to prevent her labouring too heavily, and so further straining the timbers.
- (6) Despite all efforts the ship made water from leaks or other causes. They were in danger of foundering. This was the reason why they abandoned hope.
- (7) The careful and perfect preparations made for running the ship aground, viz.—
  - (a) Anchoring by the stern so as to be able to set the prow towards the selected spot.
  - (b) Setting the foresail, and steering for the beach.

and "wished for the day. 30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under <sup>25</sup> colour as though they would <sup>26</sup> lay out anchors from the fore-ship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut away the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. 34 Wherefore I beseech you to take some food : for this is for your <sup>27</sup> safety : for there shall not a hair perish from the head of any of you. 35 And when he had said this, and had taken bread, he gave thanks to God in the presence of all : and he brake it, and began to eat. 36 Then were they all of good cheer, and themselves also took food. 37 And we were in all in the ship <sup>b</sup> two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land : but they perceived a certain bay with a <sup>28</sup> beach, and they took counsel whether they could <sup>c</sup> drive the ship upon it. 40 And casting off the anchors, they left them in the sea, at the same time loosing the <sup>29</sup> bands of the rudders ; and hoisting up the <sup>30</sup> foresail to the wind, they made for the beach. 41 But lighting upon a place where two seas met, they ran the vessel aground ; and the foreship struck and remained unmoveable, but the

*a Or, prayed. b Some ancient authorities read about threescore and sixteen souls. c Some ancient authorities read bring the ship safe to shore.*

<sup>25</sup> Colour = pretence.

<sup>26</sup> Lay out. For this they would need the boat. They intended to abandon the passengers, row ashore, and save themselves. Paul detects their design.

**Safety.** Their preservation depended upon their keeping up their strength for the struggle in getting to land.

**Beach** i.e. a flat and sandy beach on which it would be safe to run the ship aground.

<sup>29</sup> Bands of the rudders. Ancient vessels had two large paddle-like rudders. When the anchors were cast out, these had been raised out of the water and been lashed with ropes (rudder bands) to the ship's side. They are now wanted to assist in steering the ship to shore.

<sup>30</sup> Foresail. This was the largest sail in these vessels.

stern began to break up by the violence of the waves. 42 And the soldiers' counsel was <sup>31</sup> to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get <sup>32</sup> first to the land: 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

<sup>31</sup> Because a Roman soldier was answerable with his own life for prisoners placed under his charge.

<sup>32</sup> So as to be in readiness to assist their comrades. A wise precaution. Discipline was preserved and orders obeyed.

From map (p. 111) the course can be easily traced.

- (1) From Caesarea to Sidon.
- (2) From Sidon tacking in a contrary wind by the east coast of Cyprus between Cyprus and the main land.
- (3) Through the sea off the coasts of Cilicia and Pamphylia to Myra.
- (4) Here they embarked in a large Alexandrian grain-ship bound for Italy.
- (5) They sailed tacking against the wind as far as Cnidus.
- (6) They turned southward to get to the south side of Crete to place that island between themselves and the wind.
- (7) Arrived at Fair Havens, where Paul advised them to winter, but which was not a convenient harbour.

The course from Fair Havens.

- (1) A gentle breeze blowing from the south, they set sail from Fair Havens, meaning to sail close by the shore of Crete to the harbour of Phoenix (v. 13).
- (2) A violent north-east wind blew off the shore of Crete, and being unable to face this wind they were compelled to run before it (v. 14, 15).
- (3) Running under the shelter of Cauda, they managed to get their boat, which had been towed after them, on board (v. 16).
- (4) Then they strengthened the ship by passing strong cables several times round the hull (v. 17).
- (5) They lowered from aloft on to deck all the rigging that was not required (v. 17).
- (6) Next day, as the ship laboured in the gale, they threw overboard part of the cargo (v. 18).
- (7) On the third day they threw overboard the heavier ship gear to lighten the vessel (v. 19).
- (8) As the clouds obscured the sun and stars they were unable to ascertain their position. The storm was so violent that it was impossible to prepare regular meals (v. 20).
- (9) Paul cheered their hearts by telling them of his vision (v. 21-26).
- (10) On the fourteenth day the sound of breakers caused the sailors to conclude they were approaching land. They sounded and finding the water shoal rapidly, cast out four anchors from the stern to prevent the ship drifting on shore (v. 27-29).
- (11) The sailors were about to take the boat to escape, leaving the others to their fate, but on Paul interfering the soldiers cut the ropes and the boat was swept away (v. 30-32).
- (12) Paul again encouraged them, and a regular meal was served (v. 33-37).
- (13) They cast the cargo of wheat into the sea, thus lightening the ship and enabling them to get nearer the shore (v. 38).
- (14) At daylight they saw a bay with a beach, and after consultation determined to try and run the ship on shore there (v. 39).

- (17) They hoisted the foresail, got the rudders ready, cast off the anchors, and beached the vessel (v. 40).
- (18) The fore part stuck fast, and the hinder part began to break up (v. 42).
- (19) The soldiers fearing lest the prisoners should escape, proposed to kill them but the centurion would not allow them to do so (v. 42, 43).
- (20) Some swam ashore, and the others, with the assistance of planks and things from the ship, managed to get safe to land, so that all were saved (v. 43, 44).

The island on which they landed was Melita or Malta (xxviii. 1). The spot is known as "St. Paul's Bay," (see map, p. 139), and lies between Koura Point and the island of Salmonetta. The following reasons may be given:—

- (1) It is open to easterly and north-easterly winds, the latter precisely the wind which had blown the vessel out of its course.
- (2) At Koura Point the shore is too low to be seen at night, but is well known for its breakers.
- (3) Immediately after passing it, the depth is actually twenty fathoms and a little further fifteen fathoms.
- (4) The anchorage is exceedingly good for small vessels, and while the cables hold there is no danger as the anchors will never start.
- (5) As the bay is unfrequented, the sailors would not be familiar with the place. *"They knew not the land"* (v. 39).
- (6) A creek with a pebbly beach lies just where they would see it.
- (7) The narrow channel between the little isle of Salmonetta and the mainland has exactly the appearance of *"a place where two seas meet"* (v. 41).
- (8) This current is only discovered on a nearer approach.
- (9) The current by its deposits has raised a mudbank. Here the vessel ran aground.

Meleda, a small island in the Adriatic, near the coast of Illyria, has also been suggested for—

- (1) It is in the Adriatic Sea.
- (2) Its inhabitants come under the description of "barbarians" in the sense of being uncivilised.
- (3) There is an absence of vipers at the present time in Malta.

### Paul at Malta.

28 And when we were escaped, then we knew that the island was called <sup>a</sup> Melita. 2 And the <sup>a</sup> barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. 3 But when Paul had gathered a <sup>a</sup> bundle of sticks, and laid them on the fire, <sup>a</sup> a viper came out <sup>b</sup> by reason of the heat, and fastened on his hand. 4 And when the barbarians saw the <sup>a</sup> beast hanging from his hand, they said one to another, <sup>a</sup> "No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to

<sup>a</sup> Some ancient authorities read *Melitene*.

<sup>b</sup> Or, from the heat.

<sup>a</sup> They saw that he was a prisoner, so concluded that though he had escaped the waves he was reserved for a more terrible fate.

<sup>1</sup> Melita. Modern Malta. See above.

<sup>2</sup> Barbarians. The Greeks applied the term "barbarian" to all races who did not use the Greek or Latin language. The word is used here not in the sense of implying that the inhabitants of Melita were an uncivilised savage race, but they spoke a foreign language neither Greek nor Roman. They were of Phœnician origin and spoke a Punic dialect.

<sup>3</sup> An armful of brushwood.

<sup>4</sup> The heat roused the viper from its torpid state so that it woke up and sprang away.

<sup>5</sup> The original does not imply that the beast was venomous.

live. 5 Howbeit he shook off the beast into the fire, and took no harm. 6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was "a god."

7 Now in the neighbourhood of that place were lands belonging to the "chief man of the island, named Publius; who received us, and entertained us three days courteously. 8 And it was so, that the father of Publius lay sick<sup>10</sup> of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. 9 And when this was done, "the rest also which had diseases in the island came, and were cured: 10 who also honoured us with many honours; and when we sailed, they put on board such things as we needed."

We do not gather from the narrative that the viper actually bit Paul; but it is clear that the Apostle shook off the beast in an unconcerned manner, and that he felt no alarm whatever.

<sup>7</sup> Thus Christ's promise was fulfilled: "*They shall take up serpents*" (Mark xvi. 18).

<sup>8</sup> A god. So the Lycaonians (xiv. 11—15).

<sup>9</sup> Chief man = the Governor. The Greek word is "*Pro-tos*," and is found in Greek and Latin inscriptions, and seems to have been the official title of the Governor of Malta. Luke, as usual, is strictly accurate.

<sup>10</sup> Of fever and dysentery. Technical terms used by Luke, the physician, with professional accuracy.

<sup>11</sup> The rest also, i.e. all those who were in sickness and had heard of what had been done for the father of Publius.

### Voyage from Malta. Arrival at Rome.

11 And after three months we set sail in "a ship of Alexandria, which had wintered in the island, whose "sign was "a The Twin Brothers. 12 And touching at Syracuse, we tarried there three days. 13 And from thence "we made a circuit, and arrived at "Rhegium: and after one day a south wind sprang up, and on the second day we came to "Puteoli: 14 where we found

a Gr. *Dioscuri*.

b Some ancient authorities read *east* loose.

<sup>1</sup> We made a circuit (so 2 Sam. v. 23, "*make a circuit behind them*") = tacked to and fro, i.e. the wind was unfavourable and they were compelled to tack so as to stand out from the shore to catch the breeze instead of coasting (*Plumtre*).

<sup>2</sup> Rhegium. Modern Reggio. Intro., Geog. Notes.

<sup>4</sup> Puteoli. Modern Pozzuoli. Intro., Geog. Notes.

16 RV

<sup>1</sup> Another Alexandrian grain vessel.

<sup>2</sup> Sign = figure head. Ancient ships had such signs both at stem and stern. The figure was generally that of some divinity.

<sup>3</sup> I.e., Castor and Pollux. Two sons of Zeus and Leda, who were regarded as the guardian deities of sailors. They were supposed to look down from the two well-known stars (the Gemini, "Twins" of the Zodiac) which bore their names.

<sup>7</sup> brethren, and were intreated to tarry with them <sup>8</sup> seven days: and so we came to Rome. <sup>15</sup> And from thence the brethren, when they heard of us, <sup>9</sup> came to meet us as far as <sup>10</sup> The Market of Appius, and <sup>11</sup> The Three Taverns: whom when Paul saw, he thanked God, and took courage.

<sup>16</sup> And when we entered into Rome, <sup>12</sup> Paul was suffered to abide by himself with <sup>13</sup> the soldier that guarded him.

<sup>a</sup> Some ancient authorities insert *the centurion delivered the prisoners to the captain of the pretorian guard: but.*

<sup>11</sup> Three Taverns. Was ten miles nearer Rome. Taverns, *Tabernae* = shops.

**Captain of the guard** = prefect of the division of the Pretorian Guard stationed there as the Emperor's body guard. The office was at that time filled by Burrus, the friend and colleague of Seneca. The use of the singular "captain" not "captains" is significant. Both before and after the appointment of Burrus there were two prefects. Another instance of Luke's accuracy, and important as fixing the time of Paul's arrival in Rome. Burrus died A.D. 62.

Probably Julius had spoken favourably of Paul to Burrus, which may account for the favour shown the Apostle.

<sup>13</sup> The soldier i.e. the one to whom the prisoner was fastened by a chain alluded to by the Apostle—

(1) "For because of the hope of Israel I am bound with this chain" (Acts xxviii. 20).

(2) "I Paul, the prisoner of Christ Jesus" (Eph. iii. 1).

(3) "In my bonds" (Phil. i. 7).

(4) "So that my bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest" (Phil. i. 13).

(5) "Remember my bonds" (Col. iv. 18).

(6) "Whom I have begotten in my bonds" (Philemon 10).

(7) "For which I am an ambassador in chains" (Eph. vi. 20).

The frequent change of guard would give the Apostle an opportunity of spreading his story and a knowledge of the Gospel through the whole pretorian camp, so "my bonds became manifest in Christ throughout the whole pretorian guard" (Phil. i. 13).

### Interviews with the Jews.

<sup>17</sup> And it came to pass, that after three days he <sup>1</sup> called together <sup>2</sup> those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had

<sup>b</sup> Or, those that were of the Jews first

<sup>7</sup> Brethren. There was therefore a Christian Church at Puteoli.

<sup>8</sup> Seven days. As at Troas (xx. 6) and at Tyre (xxi. 4). Possibly for Eucharistic service on the Sunday.

<sup>9</sup> The practice of going some miles from the city to meet one whom men delighted to honour was a common one (*Plumtre*).

<sup>10</sup> The Market of Appius, distant forty-three miles from Rome.

<sup>1</sup> Paul wished to explain his position—

(1) Though a prisoner (a) he had not been unpatriotic, i.e. (had committed nothing against the people); nor (b) offended against Jewish customs.

(2) He had been found innocent by the Romans, who would have released him but for the Jews at Jerusalem.

(3) He had appealed to Cæsar in order to save his life, not to bring a charge against his countrymen.

(4) He is a prisoner because of a hope that was twofold, viz. :—(1) that he regarded Jesus as the Messiah; and (2) that he looked upon His resurrection from the dead as a proof of His Messiahship.

done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: 18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. 20 For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. 21 And they said unto him, <sup>a</sup> We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this <sup>a</sup> sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his <sup>a</sup> lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 24 And some believed the things which were spoken, and some disbelieved. 25 <sup>a</sup> And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost <sup>b</sup> by <sup>a</sup> Isaiah the prophet unto your fathers, 26 saying,

Go thou unto this people, and say,  
By hearing ye shall hear, and shall  
in no wise understand;  
And seeing ye shall see, and shall in  
no wise perceive:

<sup>a</sup> Or, call for you, to see and to speak with you

<sup>b</sup> Or, through

<sup>2</sup> Paul had been sent to Rome immediately after his appeal and at a late season for travelling. It is, therefore, quite conceivable that neither letters nor delegates had arrived from Jerusalem.

<sup>3</sup> Sect = party.

<sup>4</sup> Lodging. Not the hired house of v. 30, but a house where he was staying as guest.

<sup>5</sup> Why were the Jews conciliatory? Because—

(1) They lived in Rome in great insecurity.

(2) Had but recently been allowed to return from banishment.

(3) Possibly the decree of banishment (Acts xviii. 2) had been occasioned by tumults arising out of attacks on the Christians.

<sup>6</sup> Isaiah (vi. 9). Quoted against the Jews by our Lord (Matt. xiii. 13—15; Mark iv. 12; Luke viii. 10).



27 For this people's heart is waxed gross,  
 And their ears are dull of hearing,  
 And their eyes they have closed ;  
 Lest haply they should perceive  
 with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should ' turn again,  
 And I should heal them.

' Turn = be converted.

28 Be it known therefore unto you,  
 that this salvation of God is sent  
 unto the Gentiles : they will also hear.

*a Some ancient authorities insert ver. 29 And when he had said these words, the Jews departed, having much disputing among themselves.*

### The Two Years' Imprisonment.

30 And he abode <sup>1</sup> two whole years in  
 his own hired dwelling, and received all  
 that went in unto him, preaching the  
 kingdom of God, 31 and teaching the  
 things concerning the Lord Jesus Christ  
 with all boldness, none forbidding him.

<sup>1</sup> The means for hiring such a house were obtained from the contributions of the Philippians and others (Phil. iv. 14—18).

Of these two years we have no history save in the notices above, and in allusions contained in the Epistles written from Rome. From these we gather :—

- (1) The imprisonment lasted two years.
- (2) That Paul dwelt in a house hired by himself by means of contributions from the Philippian and other Churches.
- (3) That he was in "libera custodia" chained to the soldier who guarded him.
- (4) That though not at liberty to preach publicly, yet he boldly proclaimed the Gospel of Jesus Christ to all who came to hear him.
- (5) That such preaching was not forbidden by the Roman authorities.
- (6) During the period he wrote four Epistles, viz. Ephesians, Philippians, Colossians, and Philemon.
- (7) From these we gather that he had at different periods the fellowship of Luke and Aristarchus (Acts xxvii. 2), Tychicus (Eph. vi. 21), Timothy (Phil. i. 1., Col. i. 1., Philemon i.), Epaphroditus (Phil. iv. 18), Mark (Col. iv. 10), Jesus Justus (Col. iv. 11), Epaphras (Col. iv. 12), Demas (Col. iv. 14, 2 Tim. iv. 10), Onesimus is also mentioned (Philem. 10, Col. iv. 9).

(8) Of the allusions to his imprisonment, see above, p. 144.

Of these persons thus named we have the following particulars :—

Luke accompanied the Apostle to Rome (Acts xxvii. 2), and remained with him during the whole of his imprisonment. "Only Luke is with me" (2 Tim. iv. 11). Aristarchus accompanied the Apostle to Rome (Acts xxvii. 2). Tychicus was the bearer of the letters to Ephesus (Eph. vi. 21), and the Colossians (Col. iv. 8). Timothy is joined with the Apostle in the greetings to the Philippians, the Ephesians, and to Philemon. Epaphroditus brought the contributions from the Church at Philippi (Phil. iv. 18). Mark and Jesus Justus are mentioned as being with the Apostle. Demas sent greeting to the Church at Colossæ (Col. iv. 14). He afterwards forsook the Apostle. "For Demas forsook me, having loved this present world," (2 Tim. iv. 10).

Epaphras, one of the brethren at Laodicea, had come to visit the Apostle (Col. iv. 12). He sent greeting to Philemon (Philem. 23).

Onesimus, the slave of Philemon, fled to Rome where he found our Paul, and was by him sent back to Philemon, with a request that the master would overlook the faults of the slave (Philem. 10-21).

The subsequent history of Paul as gathered from his Epistles.

1. To the Philippians he expresses the hope of his release. "*But I trust in the Lord that I myself also shall come shortly*" (Phil. ii. 24).
2. He left Rome and visited Asia Minor and Greece. "*As I exhorted thee to tarry at Ephesus, when I was going into Macedonia*" (1 Tim. i. 3).
3. He purposed to return to Ephesus. "*Till I come*" (1 Tim. iv. 13).
4. He spent some considerable time at Ephesus. "*In how many things he (Onesiphorus) ministered at Ephesus*" (2 Tim. i. 18).
5. He paid a visit to Crete, and left Titus to organize Churches there. "*For this cause left I thee in Crete*" (Titus i. 5).
6. He intended to spend a winter at Nicopolis. "*For there I have determined (Nicopolis) to winter*" (Titus iii. 12).
7. He visited Miletus. "*Trophimus have I left at Miletus sick*" (2 Tim. iv. 20).
8. He visited Corinth. "*Erastus abode at Corinth*" (2 Tim. iv. 20).
9. He visited Troas. "*The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments*" (2 Tim. iv. 13).

We conclude then that, after the imprisonment of two years at Rome, Paul was set free and spent some years in visiting the Churches in Asia Minor and Greece. He was again apprehended, for we find—

- (1) That he was a prisoner at Rome "*wherein I suffer hardships unto bonds, as a malefactor*" (2 Tim. ii. 9).
- (2) That he expected soon to be put to death. "*The time of my departure is come*" (2 Tim. iv. 6).
- (3) That he was solitary, having Luke only as a companion. "*All that are in Asia turned away from me*" (2 Tim. i. 15). "*Only Luke is with me*" (2 Tim. iv. 11).
- (4) That he was anxious for Timothy to come and to bring Mark with him. "*Do thy diligence to come shortly unto me*" (2 Tim. iv. 9). "*Take Mark, and bring him with thee*" (2 Tim. iv. 11).
- (5) That he was not in honourable imprisonment, but treated as a felon. "*Wherein I suffer hardships unto bonds, as a malefactor*" (2 Tim. ii. 9).
- (6) Once already in his second imprisonment he had stood before the authorities. "*At my first defence no one took my part*" (2 Tim. iv. 16).
- (7) Again the Lord appeared to him and encouraged him. "*But the Lord stood by me, and strengthened me*" (2 Tim. iv. 17).
- (8) That in his defence he again made a public declaration of his Gospel. "*That through me the message might be fully proclaimed, and that all the Gentiles might hear*" (2 Tim. iv. 17).
- (9) That he was not condemned at the first hearing. "*And I was delivered out of the mouth of the lion*" (2 Tim. iv. 17).

\* Tradition is unanimous in affirming that he was beheaded at Rome about the same time Peter was crucified there A.D. 66-68.

## BIBLIOGRAPHY.

**The MSS. of the New Testament.** About one thousand in number, of which not more than thirty are complete copies.

These MSS. are of two kinds—

Uncial, so called from being written in *uncial* or large capital letters. These are the more ancient MSS.

Cursive, so called from being written in a *cursive* or running hand, are of a much later date, ranging from the ninth to the sixteenth centuries.

The five oldest Uncial MSS. are:

1. **CODEX SINAITICUS**, discovered by Tischendorf in the convent of Mount Sinai in 1859; now at St. Petersburg. It is assigned to the fourth century.
2. **CODEX VATICANUS**, in the Vatican Library at Rome. Assigned to the fourth century. Some of the Epistles and the Apocalypse are wanting.
3. **CODEX ALEXANDRINUS**, presented to King Charles I. by the Patriarch of Constantinople, and now in the British Museum.
4. **CODEX EPHRÆMI**, in the National Library at Paris.
5. **CODEX BEZÆ**, in the Cambridge University Library, having been presented by the great Swiss critic, Beza, in 1581.

### Versions.

The two most important ancient Versions are—

1. **THE LATIN VULGATE**, a revision made by St. Jerome of already existing Latin Versions, about A.D. 384.
2. **THE SYRIAC VERSION**, known also as *Peshito* or simple. It is generally admitted that a Version of the New Testament in Syriac existed in the second century.

### Translations.

1. **WYCLIF'S**: from the Vulgate. The New Testament was finished and published in 1381, and a second edition revised by Purvey was published in 1388.
2. **TYNDALE'S**, first published in 1526.
3. **CRANMER'S**, or the Great Bible, a revision of Tyndale's with the aid of the Vulgate, and the work of Coverdale, published in 1538.
4. **THE BISHOPS' BIBLE**; a revision of the Great Bible: published in 1568.
5. **GENEVA BIBLE**, printed at Geneva by the Reformers, who had taken refuge in that city from the Marian persecution, first published in 1557.
6. **THE RHEMISH VERSION**—or the Rheims and Douay Version.

The New Testament was published "in the English College of Rheims" in 1582.

The Old Testament was published at Douay, in Flanders in 1610.

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## GLOSSARY.

A.S. = Anglo-Saxon. F. = French. Gk. = Greek. L. = Latin. M.E. = Middle English. O.F. = Old French.

Adventure himself. "*Besought him not to adventure himself into the theatre*" (xix. 31) = venture to go. We should now use the word "venture," but "adventure" was formerly common.

"*my father fought for you and adventured his life*" (Judges ix. 17).

"I am almost afraid to stand alone

Here in the churchyard; yet I will adventure" (*R. and J.*, V. iii. 11).

Accord, with one (i. 14, ii. 46, iv. 24, v. 12, viii. 6, xv. 25, xviii. 12, xix. 29) = unanimously, with united assent.

Affected = disposed. "*Made them evil affected against the brethren*" (xiv. 2) = evilly disposed towards.

Alms, the word is singular and is so used iii. 3, "to receive *an* alms." In early times it was spelt *almesse*. The original Greek = that which is given in pity. In iii. 2, iii. 10, x. 4, "alms" may be plural.

Approve = to prove, to demonstrate. "*Jesus of Nazareth, a man approved of God unto you by mighty works, etc.*" (ii. 22) = publicly demonstrated.

\*Some sober brow

Will bless it and approve it with a text?" (*M. of V.*, III. ii. 79).

Assay = attempt, try. "*He assayed to join himself to the disciples*" (ix. 26) = attempted.

"*They assayed to go into Bithynia*" (xvi. 7) = attempted.

Captain of the temple. The Levites were entrusted with the duty of guarding the Temple. The "Captain of the Temple" was the officer who had charge of the guard of priests and Levites who watched the Temple at night. The office was mainly religious. The Captain of the Temple arrested Peter and John as they addressed the people in the Temple court after the miracle of healing the lame man (iv. 1-3). Later the Captain accompanied the officers who arrested the whole band of the Apostles in the Temple (v. 26).

Centurion. See Legion.

Charges (F. *charger*, to load). A "charge" is thus a burden, something laid on, and so comes to mean "cost, expense." "*And be at charges for them*" (xxi. 24), i.e. pay the cost or expenses incurred in the fulfilment of the vow.

"*I'll be at charges for a looking glass*" (*Rich.* III., I. ii. 256).

Chief of Asia. "*And certain also of the chief officers of Asia*" (xix. 31). The Greek word is "Asiarchs." These were officers in the principal cities of Asia (*i.e.*, proconsular Asia), who presided over the public games and religious festivals. They were chosen annually, and their election was subject to the approval of the Proconsul. They might be re-elected, and the title appears to have been continued to those who had at any time held the office. The office was mainly religious, and of considerable importance.

Companied (Low Lat. *companies* = *cum* with *panis*, bread, *i.e.* a taking of meals together) = to associate with. "*Of the men therefore which have companied with us*" (i. 21).

Common (1) = used by all, serving for all. "*Had all things common*" (ii. 44).  
 (2) = ordinary, vulgar. "*I have never eaten anything that is common and unclean*" (x. 14) = food not specially pronounced clean.

Determinate (L. *determinatus*, marked off by boundaries) = determined upon, fixed "*by the determinate counsel and foreknowledge of God*" (ii. 23).

Divers (L. *diversus*, *lit.* turned different ways), hence, different, various.

Doctor = teacher. "*Gamaliel, a doctor of the law*" (v. 34).

Edify (Lat. *ædifico* = to build), a term used to describe the building up or establishment of Christian congregations in the various places where the Apostles preached.

Entreat, we should now use "*treat*."

(1) "*Entreat them evil, four hundred years*" (vii. 6).

(2) "*And evil entreated our fathers*" (vii. 19).

Estate, not in the present restricted sense of the word, but in the wider sense of "state," "condition," "class," "*all the estate of the Elders*" (xxii. 5) = the whole class or company of elders.

Evangelist, a preacher of the Gospel, not, a writer of a Gospel. "*Philip the evangelist*" (xxi. 8).

Exorcist. The original meaning of *exorcise* was to *adjure*. Hence exorcists pretended to cast our devils by adjuring or commanding them in the name of God to come forth. "*Certain also of the strolling Jews, exorcists,*" adjured the evil spirits by the name of Jesus (xix. 13).

"Thou, like an *exorcist*, hast conjured up  
 My mortified spirit" (*Jul. Cesar*, II. i. 323).

Gainsay = to speak against, to contradict, resist. "*Wherefore also I came without gainsaying*" (x. 29), *i.e.* without making any objections.

Ghost (A.S. *gast* = spirit). The Holy Ghost = the Holy Spirit. To give up the ghost = to yield up the spirit or a life, *i.e.* to die (v. 10, xii. 23).

Go about = try, attempt, essay. "*They went about to kill him*" (ix. 29) = sought or attempted.

Hale = haul or drag, "*haling men and women committed them to prison*" (viii. 3).

So "*Lest haply he hale thee unto the Judge*" (St. Luke xii. 58). The form now common is haul. The old form still remains in the 'halyards' of a ship.

Haply = perchance, perhaps. "*Lest haply ye be found even to be fighting against God*" (v. 39).

Hell. There are two Greek words which are frequently translated by the same word 'hell.'

(1) Hades = the abode of departed spirits. (A.S. *Helan*, to hide = the hidden place.)

(2) Gehenna = the hell of torment.

Impotent = powerless, sick. "*An impotent man*" (iv. 9). "*Impotent in his feet*" (xiv. 8).

Inform against = to lay an information against, to accuse. "*They informed the governor against Paul*" (xxiv. 1).

"*How all occasions do inform against me*" (*Hamlet*, IV. iv. 32).

Just = righteous (passim). The original means one who observed the commandments of the law.

Kindred (A.S. *cyn* = a race, whence, *cynren*, a family).

"*The kindred of the high priest*" (iv. 6) = family, relations.

Legion. The Roman legion consisted of 6,000 men, and was commanded by six tribunes. It was divided into ten cohorts, each cohort (*band*, xxvii.) into three maniples, and the maniples into three centuries. The commander of each century (100 men) was called a centurion.

Open = expound, explain, make clear. "*Reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer*" (xvii. 3) = explaining.

"Come, come, open the matter in brief" (*Two Gent.*, I. i. 135).

Ordain (L. *ordinare*, to set in order) = to arrange, to appoint.

"*which is ordained of God*" (x. 42) = appointed.

"*as many as were ordained to eternal life*" (xiii. 48) = appointed, determined (xvi. 4).

The decrees "*that were ordained of the apostles*" = appointed, ordered.

"*by the man whom he hath ordained*" (xvii. 31) = appointed.

The word "ordain" is never used in the Acts in the modern sense of ordination.

Over against = opposite to. "*We came the following day over against Chios*" (xx. 15).

Part = to share, divide, distribute. "*Parted them to all, according as any man had need*" (ii. 45).

Passion (i. 3) = sufferings. From L. *passio* in its literal meaning of suffering.

"By they cross and *passion*"—(*Litany*).

Passions (xiv. 15) = feelings, dispositions, natures.

Patriarch (Gk. *patria*, a race, *archein*, to rule) = the chief of a race or tribe. The title is now applied exclusively to Abraham and his immediate descendants. David is styled "patriarch" (ii. 29), and can be thus described as being "the head of the tribe of Judah."

Pollutions = things polluted (abstract for concrete). "Pollutions of idols" (xv. 20).

Prick (verb) = to sting, "they were pricked in their heart" (ii. 37), i.e. stung with remorse.

Privy (F. *Prive*, L. *privatus*, private). Secret. In another sense it means aware, or cognizant of a secret, "his wife also being privy to it" (v. 2) i.e. having knowledge of the secret.

So privily = secretly, privately. "Do they now cast us out privily" (xvi. 37).

Proselyte (ii. 10, xiii. 43). (Gk. *proselutos*, one who has come to a place), hence, one who has come over to Judaism, a convert.

Providence = foresight. "By thy providence evils are corrected for this nation" (xxiv. 2).

"Providence for war is the best prevention of it."—Bacon.

Quaternion, a party of four, a file of four soldiers. Herod delivered Peter "to four quaternions of soldiers to guard him" (xii. 4), i.e. four sets of four men, a set for each of the four watches.

Quick (A.S. *cuic* = living). "Judge of quick and dead" (x. 42), i.e. both of the living and the dead.

Report = repute; reputation. "Seven men of good report," i.e. of honourable reputation.

"Well reported of by all the Jews" (xxii. 12), i.e. held in high reputation by the Jews.

Sabbath day's journey (i. 12) = two thousand cubits, about six furlongs.

This particular distance seems to have been fixed by the distance between the ark and the people in the wilderness (Josh. iii. 4). The same distance was also measured outside the walls of the Levitical cities (Num. xxxv. 5).

The distance was calculated not from a man's house, but from the wall of the city in which we dwelt.

The Mount of Olives was about this distance from the walls of Jerusalem (i. 12).

Saints (the usual name for a Christian in the Acts and the Epistles) = dedicated or set apart. Hence, member of the Church, a holy person.



**Sojourn** (O.F., *sojournner*, L. *sub* under *diurnare* to stay") = to dwell for a time, *lit.*, to stay the day. The word is especially applied to denote residence away from home, "*that his seed should sojourn in a strange land*" (vii. 6).

**Sorcerer** (xiii. 6-8). **Sorcery** (viii. 9-11) (L. *sors* a lot). *Lit.*, one who tells the future by casting lots,—a fortune teller or conjurer generally = Magician.

"Used sorcery, and amazed the people of Samaria" (viii. 9), *i.e.* practiced magic.

"*Elymas the sorcerer*" (xiii. 6) = the magician.

**Soothsaying**. **Sooth** = truth, so **soothsaying** = truth saying; hence, foretelling the future, divining. "*Brought her masters much gain by soothsaying*" (xvi. 16), *i.e.* by pretending to foretell the future.

**Stir** = excitement, commotion. "*There was no small stir among the soldiers*" (xii. 18). "*There arose no small stir concerning the Way*" (xix. 23).

**Strait** = narrow, hence, "strict."

"*We straitly charged you not to teach in this name*" (v. 28) = strictly.

"*the straitest sect*" (xxvi. 5) = the strictest.

**Strange** = foreign. "*In a strange land*" (vii. 6).

"*A setter forth of strange gods*" (xvii. 18).

**Suborn** (L. *sub*, secretly, *ornare* to furnish; properly, to adorn) = to procure secretly. Always used in a bad sense = to bribe. "*Then they suborned men*" (vi. 11), *i.e.* secretly obtained men by bribery or other inducement to give false witness against Stephen.

**Subtily** = craftily. "*The same dealt subtly with our race*" (vii. 19). **Townclerk** (see note, p. 99).

**Treatise** (i. 1) = narrative.

"*Your treatise makes me like you worse and worse*" (Shakespeare, *Per.* and *Ad.* 774).

**Vain** (L. *vanus*, empty, worthless). "*Why did the Gentiles rage, And the peoples imagine vain things?*" (iv. 25).

**Vanities** = vain things—*i.e.* empty, worthless, unreal, non-existent. "*That ye should turn from these vain things unto the living God*" (xiv. 15).

**Vex** (L. *vexare*, to torment, harass, oppress). Modern meaning = to irritate by little provocations. Formerly the word had a much stronger sense.

"*That were vexed with unclean spirits*" (v. 16) = tormented.

**Void** = empty. **Void of** = empty of, *i.e.* free from. "*A conscience void of offence toward God*" (xxiv. 16).

Ward = guard, "when they were past the first and the second ward" (xii. 10) i.e. the guard at the outer and inner doors of the prison. They "put them in ward unto the morrow" (iv. 3).

Way, used metaphorically for a course of life. "The Way" soon became a distinctive appellation of the Christian religion.

"If he found any that were of the Way" = the way (ix. 2).

"Speaking evil of the Way" = the way (xix. 9). (See also xix 23, xxii. 4, xxiv. 14-22).

"Hear me, Sir Thomas: you're a gentleman  
Of mine own way; I know you wise, religious"

(Hen. VIII., V. 1. 26).

Will = to wish, to be willing. "I will return again unto you" (xviii 21) = intend.

Wist the past tense of the verb "to wit" = know. "And he wist not that it was true" (xii. 9). (See also xxiii. 5.)

Wot, the present tense of the verb "to wit" = know. "Brethren, I wot that in ignorance ye did it" (iii. 17). (See also vii 40.)